

# ADVENT HARBINGER

## AND BIBLE ADVOCATE.

JOSEPH MARSH.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 445.

ROCHESTER, N. Y., SATURDAY, JULY 3, 1852.

New Series---Vol. IV. No. 3.

### Poetry.

Original.

#### Our Reward is of Grace, not Merit.

BY F. WRIGHT.

Gracious Lord! whose fond compassion,  
Tender love, and gentle care,  
Long have borne with our transgression,  
Sinful creatures as we are;  
Were it not that pity linger'd  
Prostrate, pleading at thy feet,  
And when frowning justice thunder'd  
Wet with tears, thy mercy seat!

Were it not the sword were holden,  
Surely, we were cleft in twain,  
May this thought our hearts embolden  
To return to thee again;  
Thou' we thoughtlessly have squandered  
Time we ought to have improved,  
And in paths forbidden wander'd  
Far from thee, whom once we loved!

Yet, once more, in mercy wake us—  
Rouse these drowsy hearts of ours,  
Thine obedient children make us,  
Free to use our reason'd powers;  
In thy service, who hath called us  
Thro' redemption and by grace,  
And as heirs with Christ, installed us,  
Fit us—gird us—for the race!

Onward o'er the path of trial  
May we tread our fearless way,  
Exercising self-denial—  
Faith our anchor—love our stay;  
Of rehearsing o'er the story  
Of our promised joy's delight,  
Till the table lands of glory  
Burst upon our ravished sight!

Spencerville, C. W.

(From the English Literalist.)

#### "The Kingdom of Israel."

TYPES.

Each succeeding dispensation has added somewhat to the glory and dignity of that which came before; and this, which is the last, the most dignified and most glorious, seems to have been progressively represented by ALL. The paradisaical state was succeeded by the patriarchal, and the legal by the evangelical; which, as to its present form, will, it should seem, give place at last to that which may be termed THE REGAL DISPENSATION. The prophetic office of Moses, and the Levitical priesthood of Aaron, have already found their antitypes in the 'Prophet like unto Moses,' and in the 'more excellent ministry' of Christ; but even these, in the delivery of the Law from Sinai, and in the coming forth of the high priest to bless the people, after the acceptance of the sacrifice within the veil, will not receive their perfect and correspondent accomplishment under the Gospel, until the fulfilment of the new covenant made with the literal Israel, when the Law shall be written on their hearts, and go forth again from Jerusalem; till Christ, who is 'not entered (like Aaron) into the holy places made with hands; but into heaven itself, shall come again, an High Priest of good things to come; for unto them that look for him, shall he appear the second time, without sin, unto salvation.'

'The Law made nothing perfect,' being only 'a shadow of good things to come; and yet, under the Gospel, we know in part (only), and we prophecy in part; but when that which is PERFECT is come, that which is in part shall be done away.' 'Now we see through a glass darkly (in an enigmatical manner), but then face to face.' 'When Christ shall appear, we shall appear with him in glory: we shall see him as he is; we shall know as we are known.' Till then, it is 'given' to his true disciples only 'to know the mysteries of the kingdom; to others, they are concealed in parables, announced in

prophecy, or adumbrated by typical institutions, events, and persons; the most remarkable of which will now be briefly considered.

#### TYPICAL PERSONS.

The first representative of Christ was Adam—*osesti tupos toy mellontos*, who is 'a type of him who is to come.' Our version renders it, 'who is the figure of him who was to come.' Rom. v. 14. It may be questioned whether the word *mellon*, which has a future reference, can with propriety be thus retrospectively applied, where the verb in connection is in the present tense; and it seems as though the Apostle were, as of old, in the context of that life which is to be manifested; and that reign which is to date its commencement in the persons of the saints, rather from the second than from the first advent, when 'they that receive abundance of grace shall reign in life.' However this may be, the Apostle has used the word *mellontos*, and our translation confirms the remark, in a passage where that kingdom and life are distinctly recognized and identified with the second coming: 'I charge thee, therefore, before God and the Lord Jesus Christ, who shall (*mellonto*) judge the quick and the dead at his appearance and his kingdom.' 2 Tim. iv. 1.

The reader who wishes to observe the use of this word (*mellon*) in the N. T. may consult the following places: Matt. iii. 7—xi. 14—xii. 32. Mark x. 32. Luke iii. 7—xiii. 9—xxi. 36—xxii. 23. John xii. 4. Acts iii. 3—xiii. 34—xviii. 14—xx. 3, 7, 13—xxi. 37—xxii. 39—xxiii. 15, 20, 27—xxiv. 25—xxvi. 2, 22—xxvii. 2, 30. Rom. v. 14—viii. 18, 38. 1 Cor. iii. 22. Gal. iii. 23. Eph. i. 21. Col. ii. 17. 1 Tim. i. 17—iv. 18—vii. 19. 2 Tim. iv. 1. Heb. i. 14—ii. 5—vi. 5—viii. 5—ix. 11—x. 1, 27—xi. 20—xiii. 14. James ii. 12. 1 Pet. v. 1. 2 Pet. ii. 6. Rev. iii. 10—vi. 11—viii. 13—xii. 4.

The principle of an inchoate and complete accomplishment of prophecy (and so of typical representation), suggested by Lord Bacon, and adopted by Bishop Horsley, is that which alone can reconcile and rightly divide those portions of Scripture which speak of a double advent collectively. This principle will illustrate the type of Adam. It is not to the present purpose to enumerate the particulars in which this significant outline of the Messiah's character was filled up by his incarnation and offices as the covenant head of his people; all that is requisite is to notice a few of the peculiar features deficient in the first, which remain for exemplification at the second appearance of the Son of Man.

'The first Adam' was formed at once in the perfection of manhood, and in the fulness of strength and of stature: 'the last Adam' appeared as a babe; 'He grew up as a tender plant, and as a root out of a dry ground.' The head of nature was gifted with all his knowledge at once: the Head of grace 'increased in wisdom.' The one was subject by natural relation to his parent: the other, by Divine appointment, had no superior on earth. 'The first man' was placed in a garden of delights: the 'second' was led into a wilderness, and passed through a vale of tears. To the first, all creatures were submissive, all nature tributary: the last was destitute of the refuge of the animal world, a place whereon to lay his head; and acknowledged his dependence in his civil relation, by condescending to pay tribute to Cæsar. 'The first Adam' was 'a living soul;'

'the second' made his soul an offering unto death for sin. 'The first man was of the earth,' and had dominion over it: the 'second' refused the kingdom thereof, and descended into Hades. But when He shall appear again as 'the Lord from heaven,' and as 'a quickening Spirit,' all deficiencies in the original type will be supplied: the Father of mankind will be fully represented in the glorious Person of his antitype, 'The Father of the age to come.' Isaiah ix. 6, *pater mellontos aionos*, Alex. Sept. He will quicken the bodies of his saints, by his Spirit which lieth in them; and they shall 'reign with him in life.' To him will be given dominion, and glory, and a kingdom; that all people and nations and languages should serve him.' Dan. vii. 14. 'All things (will be put) under his feet; all sheep and oxen; yea, and all the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.' Psalm viii. 6-8. His name will be 'excellent in all the earth,' for the earth itself shall be renewed. Psalm civ. 30. The wilderness shall blossom again like Eden; and the desert like the garden of the Lord: the wolf and the lamb will feed once more together; the creation cease to groan: all that fell will be restored, and every breach repaired: the natural offspring of the first, who are also found among the spiritual seed of the second Adam, will be admitted 'to eat of the tree of life, which is in the midst of the paradise of God.' Rev. ii. 7: when the whole mystical body shall come unto 'A PERFECT MAN, unto the measure of the stature of the fulness of Christ.' Eph. iv. 13.

'Enoch, the seventh from Adam,' walked with God: 'he pleased the Lord, and was translated; and thus prefigured those who shall be 'alive, and remain, and be caught up to meet the Lord in the air,' when, according to his own prophecy of the seventh age of the world, 'the Lord cometh with ten thousand of his saints.'

Noah lived in a corrupt age, and under a general defection of doctrine and manners; and under such circumstances will the Son of Man be revealed, according to his own testimony, Matt. xxiv. 37. Noah was a preacher of righteousness, and doubtless gave ample warning of the approaching deluge; but his preaching does not appear to have been successful. The building of a vessel upon dry land was considered in as contemptuous a manner as a preparation for a correspondent judgment would now be regarded by the world which lieth in wickedness. The church itself seems to rest contented with the figure, as representing the dangers to which the church militant is at all times exposed, without referring it at all, or, as the Scriptures do, *exclusively*, to the great tribulation immediately preceding the second advent; thus inadvertently completing the parallel, and fulfilling the type themselves: 'They KNEW not, until the flood came and took them all away: so shall also the coming of the Son of Man be.' (Matt. xxiv. 39.)

ABRAHAM, as 'the heir of the world' and the father of the faithful, in his call, on the destruction of Sodom by fire; in the barrenness of his wife, and his possession of the promises, is an eminent type of his posterity in the latter days. The circumstances of his two sons are declared by the Apostle to be an ALLEGORY, in Gal. iv. 24. 26: 'Agar answereth to Jerusalem, which now is, and is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all.'

Considering that Abraham died 1822 years before Christ, and the descendants of Ishmael possess the land promised to Isaac at this very day; considering that God has already fulfilled his promise to Hagar concerning her son, 'I will make him a great nation; we may be assured that the counterpart of the allegory will be realized on the descent of the new Jerusalem, the antitype of the old; and that the promise to Abraham, 'In thee and in thy seed shall all the nations of the earth be blessed,' will be as literally fulfilled, when the descendants of the bond-women will be cast out of the land of promise, and the posterity of the free-woman be placed therein, and be 'plucked up no more.'

MELCHISEDEC was an eminent type of Christ. His regal and sacerdotal character has never received its full exemplification, and never will upon earth, till 'the Priest of the most high God' after the 'similitude of an unchangeable order' shall sit upon his throne, and he shall be a priest upon his throne, (Zech. vi. 13); King of Righteousness and King of Peace. AND THIS SHALL COME TO PASS. Read in succession Gen. xiv., Psa. lxxvi., Zech. xiv., Heb. vii., and Rev. xix. 'Melchisedec, king of Salem, priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him.' Heb. vii. 1. 'At Salem is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the shield, the sword, and the battle. He shall cut off the spirit of princes;—and is terrible to the kings of the earth.' Psa. lxxvi. Then shall the antitype of Melchisedec be fully manifested, 'when the Lord of Hosts hath visited his flock, the house of Judah, and hath made him as his goodly horse in the battle.' 'And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine.'

A priest upon his throne, is the very character which Anti-christ has assumed, and endeavored to maintain; but it belongs exclusively to Christ, on the final establishment of the regal dispensation, on the destruction of the Beast and his army, who fight against the King of kings.

Of DAVID and SOLOMON it is sufficient to remark, in general, that as the former was a type of the militant, so the latter was a type of the triumphant and peaceful state of the church on earth.

#### TYPICAL INSTITUTIONS.

Of the numerous institutions of the legal economy, three only shall be touched upon, which bear directly on the dispensation in question. No substance under the Gospel has yet, in any degree, been answerable to these shadows under the Law. These are, the Sabbatical Year; the Jubilee; and the Feast of Tabernacles.

By the institution of the Sabbatical year, every seventh year was sanctified; it was called a SABBATH TO JEHOVAH. Lev. xxv. 4. Its privilege was extended to the land: 'A Sabbath of rest to the land.' (Ibid.) Every seventh year, every creditor was obliged to release his debtors: 'He shall not exact of his neighbor, or of his brother, because it is called the Lord's release.' Deut. xv. 2. All Hebrew servants were discharged from bondage: 'Six years shall he serve, and in the seventh he shall go out free for nothing.'—Ex. xxi. 1. Animals were included in the blessing: 'For thy cattle, and for thy beast that are in thy land, shall all the increase thereof be



meat.' Lev. xxv. 7. At the conclusion of the year, the Feast of Tabernacles was kept; the Law was read; and the Jubilee year ensued, in which the great trumpet was blown, and every man returned to his possession.' Deut. xxxi. 10-13; Lev. xxv. 7.

It is obvious that under the Gospel dispensation nothing analogous to these institutions has yet occurred. One year is not more sanctified than another; the land has no remission, and it yields its fruits reluctantly; creditors exact their debts with unabating rigor; service has no intermission; and slavery is not abolished among men. The Feast of Tabernacles has no commemoration in the church; and animals derive no benefit from Divine institutions of any kind. But a time is to come, when the creature shall be delivered from the bondage of this corruption; and there is a Sabbatism which remaineth to the people of God. 'The great trumpet shall be blown; and they shall come, which were ready to perish; and shall worship the Lord in the holy Mount of Jerusalem,' Isa. xxvii. 13.

'The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads,' Isa. xxxv. 10. 'Exactors will be righteous, and violence will be heard no more; holiness unto the Lord, be written on every vessel, and upon the bells of the horses; the hallowed jubilee will be kept, and liberty be proclaimed throughout the land.' When the Sabbatical period shall commence, when 'the year of the redemption' is come, God will, in very deed, dwell with men upon earth.

As Moses was admonished of God when he was about to make the tabernacle, 'See that thou make all things according to the pattern, (ton tupon, the type) showed to thee in the Mount,' Heb. viii. 5; so Christ, when raised up a Prophet like unto Moses, 'a minister of the sanctuary, and of the true tabernacle,' appears to have exhibited on another mount a pattern, or type, of another and future condition of the church on earth. When 'the former' things are passed away, 'behold, the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, their God,' Rev. xxi. 3.

This is a *terrestrial* state, for it is in 'a new earth;' and yet it is *heavenly*, [in its nature and qualities] for where God dwelleth there is heaven. It is a *temporal* state, for every one that is left of the nations shall go up from year to years; and it is *spiritual*, because its object is 'to worship the King, the Lord of hosts.' It is *legal*, because it is to keep the Feast of Tabernacles, which was a typical as well as a commemorative institution of the Law; and it will be *evangelical*, because the Gospel, which now only commemorates the time when the Word was made flesh and dwelt in a tabernacle of clay (*eskensen*), will then be perfectly in the redemption of the body, and the manifestation of the sons of God,—when the Savior will no more veil the majesty of his Divine Person, but be manifested in the glory of God his Father.

The dispensation will be *local*, because 'in Jewry will God be known, and at Salem will be his tabernacle; it will be *universal*, for 'all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nation shall worship before him.' Psa. xxii. 27.—'It shall be, that whoso will not come up, of all the families of the earth, unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain;' Zech. xiv. 17: but 'the Lord will smite the heathen that come not up to keep the feast of tabernacles; and all the nations shall be punished that come not up to keep the feast of tabernacles.'

To what period, it may be asked, of the legal economy, are we to look for the fulfillment of this remarkable prophecy? In what stage of the Christian dispensation have these circumstances been hitherto exemplified? Under the Law, no uncircumcised person had any lot in the commonwealth of Israel, nor communion with the ceremonial service of the temple at Jerusalem. The great object of those institutions was, to

separate the descendants of Abraham from the heathen round about them, and from all the nations of the earth. Since the substitution of the Gentiles as the spiritual Israel and church of God, no pains have been spared by Christian interpreters to make out an almost exclusive claim to the blessings of prophecy yet unaccomplished; no dexterity has been wanted to show, if it were possible, that the figures of the legal economy have already received their full and ultimate application in the spiritual ordinances, and worship of the Christian church, as already established. Christ, it is true, is 'our Passover;' and the Feast of Weeks, is, or rather ought to be, spiritually transferred to the Christian Pentecost; but what authority is there for supposing that the festival in which we [of the church of England] commemorate the first advent of the Messiah will correspond with the solemnities of the third great feast of the Jewish year, which, according to its final constitution in the word of prophecy, can not be kept at all till the literal restoration of the Jews, and the local establishment of the kingdom of their Messiah? Did the Christian church exhibit the pattern of a city at unity with itself, and exemplify the character of the true circumcision, there would be less presumption in claiming for herself the titles and privileges of the ancient Israel of God in their converted state: there might be some hope that her tabernacle would never be taken down, and none of her cords be loosed; but that the families of the earth would worship before her, and walk in her light. Alas! 'darkness still covers the nations, and gross darkness the people.' Peter asked leave to build only three tabernacles; but three hundred would not suffice for the present professing followers of Christ; that each might glorify him after his own manner. There is 'one Lord, and his name is one;' and one tabernacle will at length suffice for all who worship in spirit and in truth; and this will be that which God hath pitched, and not man.

In the closing scene of the transfiguration, 'Jesus was found alone;' and 'in the dispensation of the fulness of times,' all things will be gathered together in one in Christ; the legal, prophetic, and evangelical times and persons will all conterminate, center, and end in him, at his second advent as 'the Glory of his people Israel.' Moses and Elias appeared 'in glory,' and gave thereby a pledge to all who suffer, that they shall be glorified together with Christ. One had died, and the other was translated without tasting of death; and this surely may be considered as figurative of the circumstances of the glorious Epiphany; when they that sleep in Jesus shall be brought with him, and the dead in Christ be raised; when they that are alive and remain shall only be changed, and be from that time for ever with the Lord.

It is sometimes asked, whether all the inhabitants of the earth will be in this glorious state in body, as well as in soul; and if they are, how can glorious bodies live on such an earth as this? The best answer will be taken from this typical manifestation. All were not invested with glorious bodies on the mount—the Apostles appear to have witnessed the scene with their ordinary bodily senses; and so the nations of the saved, and the heathen who come up to Jerusalem to worship the King, the King of glory, may also 'walk in the flesh' in the light of that state.—The one took place on earth, and so may the other. Our Lord warned his disciples on that occasion, 'Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste death till they shall see the kingdom of God.' Luke ix. 26, 27; and when speaking afterwards of the kingdom of God, and of the coming of the Son of man in a cloud with power and great glory, he warns the disciples of the last days, 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.' Luke xxi. 36.

Seeing, then, that the same expressions are made use of, and that all the circumstances of the Transfiguration,—the cloud that overshadowed, the saints who attended and appeared in glory, the disciples being yet in their natural state,—seeing that St. Peter expressly calls this—'Making known the power and coming of the Lord: one event may surely be considered as typical and illustrative of the other. If the appearance of three men at the tent door of Abraham in the plains of Mamre be recognized, as it generally is, as a type and pledge of the future incarnation of the Angel-Jehovah, there is, at least, no incongruity in contemplating the manifestation on the Mount of Tabor as an evangelical type of the glorious appearing of the Son of Man with all his saints.

### Communications.

Original.

#### The Reply of J. B. C. on the 'Difficulty of the Prince' Reviewed.

BY J. LUXFORD.

RULE of discussion No. 3, as laid down by the Editor, says:—'The plain testimony of the Bible and matters of fact, will alone be admitted as EVIDENCE.' With such a judicious restriction before me, I was led, on perusing J. B. C.'s reply to H. Heyes, to infer that that reply must have obtained admission without your cognizance, for I will not only assert, but demonstrate, his assumptions of the identity of the Prince to be any thing but Bible testimony, or matters of fact.

The prophet Ezekiel reveals from the 40th chap. to the end, the description and particulars of the Temple to be built consequent upon the restoration of Judah and Israel to their own land; Details the order of Priesthood, the nature and order of the service to be in existence under the New Covenant, God has promised to make with his people. Hence in chap. 45, verse 22, the prophet says: 'and upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.' As J. B. C. has ventured upon the assumption that the identity of the prince in question is an individual appointed by Israel and Judah, who may present offerings—this assumption being unsupported by one 'Bible testimony'—I will endeavor to show it to be capable of a conclusive demonstration as to who the prince is, and to solve the difficulty in the way of the original querist as to the fact and reason of this PRINCE offering a bullock as a sin offering for himself and the sinning worshippers.

In this and all the investigations of God's blessed word, the first thing due to those from whom we differ is to grant all they have a right to, and then show just cause for the issue.—Hence I cheerfully admit the contemporary existence of immortalized saints whom Jesus has promised to rule over the nations. (Rev. ii. 26.) with sinful, diseased and mortal beings, during the 1000 years of Messiah's glorious rule in the 'Age to Come.' (See Isa. lxx. 20; Rev. xx. 2.) Both classes of these will officiate in the Temple service of that era (which I will presently prove).

I cannot understand the writer when he, in separating the beings of the 'future age' into the two classes of immortalized and non-immortalized, speaks of the first class as 'above Satan's temptations' [so far we agree.] But of the second. These are the nations Satan 'shall not deceive.' Rev. xx. Now as he makes only these two classes and yet believes some beings must exist for this evil power to receive and gather to battle, I would like to be informed whence he gets them? On a perusal of Rev. xx., it will be seen these are the tempted ones from whom the great army will be selected.

In his quotations of Hosea i. 11, it will be seen he has not quoted correctly: he says then Israel and Judah may gather together and appoint themselves one head. The prophet says, Then shall the children of Judah, and Israel be gathered together and appoint themselves one head, and

they shall come up out of the land. God declares (Ezek. xxiv. 13; xxxv. 24; and xxxvii. 21.) 'I will take and gather them from among the heathen on every side, and I will bring them into their own land.' They are to appoint them a head under divine sanction, to go before them when a highway shall again be made out of Egypt, Assyria, &c. Hosea speaks of the prophet is to precede his momentous advent.—Again, the prophet says Jesus shall be a stone of stumbling to both houses of Israel. Isa. viii. 14. At the time of his advent, the house of Judah only was in Canaan, the tribes of Israel were scattered in all countries. John came in the 'spirit of Elijah' to Judah, but to this time there has been no 'sent and divinely appointed messenger' to Israel. I submit therefore, that *Elijah* will be the one 'appointed.' As to the appointment of priests God never has allowed man to choose for him; it must be given him from heaven. John iii. 27. In relation to the first branch of the difficulty, the identity of the prince—the Revelator declared to John (Rev. i. 5) that Jesus Christ, who is the faithful witness, the first begotten from the dead, is the prince of the kings of the earth, described as exalted in the princedom of God above all principality and power, and might, dominion, and every thing named that is named not only in this world, but also in that which is to come, under whose feet all things are put, who is head over all things to his church. Ezekiel shows (xxiv. 24; xxxvii. 25,) that consequent upon the re-establishment of the children of Israel, God's sheep, and the institution of the new covenant, that David the beloved one, the Messiah, the prince Michael, (Dan. ix. 25; xii. 1, Micah—who is like El-God,) shall be a prince among them for ever and ever: thus saith the Lord. Zechariah in alluding to this same personage (chap. vi. 12, 13,) speaks of him as 'the Branch' who shall not only (as Solomon's) entitle) rebuild the Temple, but declares the two-fold character he shall bear to the world as king and priest, the fulfillment of the oath God had made concerning David's Lord and David's seed—the Christ. Psa. cx. 4. Thou art a priest forever after the order of Melchizedek. [Here permit a slight digression to refer to the beautiful arrangement by which this combined personality of king and priest was accomplished in Jesus. Elizabeth and Mary were cousins. Elizabeth was the daughter of Aaron by her mother's lineage, her mother and Mary's mother were sisters, hence Mary's blood was Aaronic, or priestly, from her mother's descent, and kingly in virtue of her father's from David.] The provision of a 'sin-offering' (Ezek. xlv. 22) to be presented by Jesus the 'Royal priest,' must of necessity be only for sinners, as the sons of the prince (xlv. 16,) are immortalized, they also are a Royal priesthood—the 'spirits of just men made perfect'—having forever been purged of all pollution,—and justified freely by the blood of Jesus Christ. To meet this case of change of priesthood which such an arrangement of the new covenant necessitates, to have a Royal and perfect high priest, officiating with and before God, with an everlasting sacrifice—Paul argues there must be a new arrangement from that laid down in Moses' law, seeing that law prohibited any other than a Levite from acting in this sacred capacity, for Jesus was a descendant from the tribe of Judah. The previous law, though good in itself, was administered by a mortal and sinning priest; it must be put away and give place to a perfect high priest, who by the one offering of his own blood could forever sanctify his people, being endowed with the power of an endless life, having an everlasting sacrifice to present.

As has already been remarked, the Scriptures speak most voluminously and positively to the re-institution of Temple service with priesthood, sacrifice, &c., among the restored children of Israel. Isa. lxxi. 21; Jer. xxxiii. 21, 21; Ezek.

xl. to xlvii, inclusive; Malachi iii. 4, 5.

The prophet [Jer. xxxiii. 16.] declares David shall never want a man to sit upon the throne of the house of Israel, neither shall the priests, the Levites, want a man to offer burnt offerings, and meat offerings, and to do sacrifice continually. From this it is incontrovertible that the perpetuity of David's throne and the perpetuity of Levitical ministrations are identical. The Messiah himself taught his disciples they should have the pleasure again of drinking the fruit of the vine [used by him] then—first in the observance of the passover feast in that day when his Father's kingdom shall be restored to Israel. The connection of that promise with the future feast of the Temple is clearly identified. Ezek. xlv. 25. Ye shall have a passover, a feast of seven days; a great national commemorative.

Hence it is a principle of the kingdom of God that the Levites shall be priests under the new covenant, as well as under the old constitution. Ezek. xlv. and xlvii. testify, They shall be ministers in the Temple, having charge of the gates of the house. They shall slay the burnt offerings and sacrifices for the people, and they shall stand before them to minister unto them. They shall not come near me, to do the office of a priest unto me, nor to come near to any of thy holy things in the most holy place.—But I will make them keepers of the charge of the house, for all the service thereof and for all that shall be come therein. Their mortality and sinfulness are seen in the reason for their prohibition from the office of a priest is stated because of their [previously] ministering before idols and causing Israel to fall into iniquity.—This is the ground of their future degradation from their former rank to that of the lowest class of the priesthood, under the new covenant. Hence as these are not to be allowed to approach the altar to offer the fat and the blood of the sacrifices, nor enter the holy nor most holy place to stand before the Lord, [xlv. 13] the altar and holy places are vacant. There are the nations requiring such a priesthood, [Zech. xi. 16-18] also the twelve tribes and the ministering Levites who officiate for the worshippers, but are prohibited from approaching the Lord. How is this vacancy to be filled up, but by an order that may be permitted to appear before the Lord, to burn the fat and sprinkle the blood upon the altar; enter the holies, and minister for the world as priests to God and not to the people.—The charm will then be complete, connecting the people of all nations of the ends of the earth with the throne of the Eternal. There is first, the nations; secondly, Israel; thirdly, the Levitical; fourthly, the sons of Zadok; fifthly, the High Priest, or Prince of Israel, and sixthly, Jehovah. I will now endeavor by the testimony of the prophets to meet this demand for an intermediate order of priesthood, between the Leviticals and the Royal High Priest.

Ezek. speaks [xl. 46; xlvii. 19-21; xlv. 15; xlviii. 11.] of a superior class of priests called sons of Zadok, whose privilege it will be to come near to the Lord, and minister unto him, with a young bullock, to offer the fat and the blood, and come near to the table, &c. These will officiate intermediately between the people's priests and the Prince who is then High Priest. They are representatively styled the sons of Zadok, and are kings as well as priests, a royal priesthood after the order of Melchizedek. I say representatively, for Zadok means just or justified. Zadok, who was contemporary, with David and Solomon, is their representative father in the priesthood, as David is their really representative father in the faith. Hence in the priesthood, the saints are the sons of Zadok, in the royalty the sons of the prince [Ezek. xlv. 16-18] and in the faith, the seed or sons of Abraham. Eli and his sons were rejected as representative sacerdotal men, because of the wickedness of his sons. He honoring them above Jehovah. Therefore Jehovah declared I will raise me up a faithful priest, who shall do according to that which is in my heart and in

my mind, and I will build him a sure house; and he shall walk before me anointed for ever. [1 Sam. ii. 29, 35.] Now under the Mosaic Covenant this 'faithful priest' was Zadok, who walked before David and Solomon at the time of Absalom and Israel's rebellion against the Lord's anointed David, [Psa. lxxxix. 20.] Zadok and Abiathar remained faithful with Jehovah and his king. But when David was about to die, Abiathar [who was a descendant from Eli] endeavored to create Adonijah king in the place of Solomon; while Zadok continued faithful to David. Solomon ultimately ejected Abiathar from the priesthood. 1 Kings ii. 27. Zadok was promoted to the high priesthood in his room. Verse 35.

These are representative events. Jehovah will not only raise up the faithful sons of Levi, with Zadok and his sons; to walk before his anointed forever, even before the greater than Solomon when in the city of the Great King, he sits and rules upon his throne as a priest bearing the glory of the Lord [Zech. vi. 13, 13.] as the Royal Prince of Israel for ever.—This beloved one—the Messiah, is the older brother of the order. They are joint heirs with him of his title, honor and estate, real and personal. Hence it is evident that the sons of Zadok are resurrected men, who are to be priests unto God at the time of the engraving again of the Jews into their own olive, which engraving is to be commemorated by a national celebration, called delivering of the Covenant. Ezek. xx. 37. The New Covenant from Zion. Micah iv. 2. An amnesty is to be granted and they are to be reconciled to God through the blood of his Son. They are to have a service or order, of worship. To affirm the contrary would be equal to saying God had prepared a Royal Priesthood for his kingdom, without a service to perform. There will be a service under the new as well as under the old covenant. Its principal will be moral, not typical. The reconciliation of the old covenant was typical and imperfect; because the dedication blood, being that of bulls and goats could not perfect the conscience in remitting sins. But under the new covenant when the Prince prepares for himself, and for all the people of the land a bullock for a sin-offering, the reconciliation will be a memorial sacrifice of his own perfect sacrifice which affected a perfect reconciliation by his own blood.

This mixed arrangement of the two priest-hoods with their distinct offices and sacrifices, will continue until the end, when the kingdom shall be surrendered to the Father, and the people who are worthy of exaltation shall be all spirits or incorruptible men; and priesthood with its priestly services, but not the royalty, will be done away.

If you, or any of your readers wish to have the nature, order and significance of the Temple service still more amplified, it will afford me great pleasure to be your servants for the truth's sake.

New York, June 6th, 1852.

[NOTE.—Please give your proposed thoughts in an open hand.—Ed.]

### A Confession.

Beloved Brethren and Sisters in the Lord: Doubtless many of you will remember that I have taken the position as a public proclaimer of the good news, that there was a certain portion of the prophecies conditional: but in this I have been guilty of inculcating a gross error. Bro. F. Wright was an instrument in the hand of the Good Shepherd, of setting me right on this all important link in God's great plan; and to him is the glory due. Amen.

Yours, learning in the school of Christ,

R. V. LYON.

Woodstock, Ct., June 26, 1852.

The Psalms are a jewel cluster made up of the gold of doctrine, the pearls of comfort, and the gems of prayer.

Work is man's appointed task.

### Thoughts on Holiness.

BY H. P. SIKES.

WHAT is christian holiness? It is not any one duty: it is not any one trait of character: it is not faith, or love, or joy, or any other of the christian graces, taken singly and alone—but a combination of them all together. It is 'being partakers of the Divine nature'—(2 Pet. i. 4)—becoming like him who has said, 'Be ye holy, for I am holy.' 1 Pet. i. 15, 16; 2 Cor. vii. 1; Heb. xii. 14; 2 Pet. iii. 11-14; 1 Cor. xv. 58; Rom. xii. 1; Matt. v. 48; Gen. xvii. 1; Isa. i. 4; 2 Cor. xiii. 11. It implies that we both BELIEVE and OBEY the truth of God—not believe a part of the truth only, or obey the truth but in part, but that we believe ALL that God has said, and to the best of our ability, DO ALL that he has commanded.

Our friends of the Methodist Episcopal Church have, in my humble opinion, stopped short of the requirements of God in regard to holiness, not having given heed to the inspired requirement in Heb. vi.—'Go on unto perfection.'—They have believed a part of the truth, but have stopped short of believing that truth which would subject them to the cross—the cross of Christ; that truth of which Christ, the prophets and apostles, spoke and wrote, and held up as the consummation of the christian's hope; that to which believers in Christ have in all ages, been looking forward with joyful anticipations, expecting then to receive their reward; the truth respecting that event, compared to which all the scenes that earth ever witnessed are exceedingly insignificant. All this is disbelieved. And can those who thus disbelieve be holy? I think not. Here, let me say, I would by no means say anything to wound or discourage any one who has not willingly rejected the present truth, but who, on the contrary, is honestly seeking to know, in order to credit all the words of the Lord. There may be such individuals, even in the Methodist church.

But while we as believers in the advent, justly regard those as inconsistent who profess holiness in the Methodist church, or elsewhere, while at the same time they withhold their assent from a portion of the truth of God, and that too, after having been enlightened on the subject, or becoming guilty that they are not—while we, I say, condemn them, it is to be feared that some, perhaps many among us, fail on the other hand. Remember, we must not only believe, but also obey the truth—the whole truth, in order to please God, and be accepted of him. Do you, my brother, my sister, walk with God every day, and every hour in the day, so that you are conscious that you have his approbation—that your conduct pleases him continually? Then you are beloved of the Lord. You have a good title to the heavenly inheritance. But if not, how is it? Answer to yourself and to God, O, I beseech you, turn anew to the Lord; humble yourself before him, and get oil in your vessel while you have an opportunity.

Can any one doubt that this entire and constant consecration of our whole being to God, is the standard which he has marked out for us in his Word? Let me ask such an one, Did you ever attentively consider that passage in Rev. iii. 18, which says, 'Anoint thine eyes with eye-salve, that thou mayest see?' God grant that this language might not apply to you, or to me. O, my dear friend, I beseech you, delude yourself no longer, at this critical moment, with the false idea that the mere professed belief of the truth of God will secure your salvation when Jesus comes! Be entreated to break down at once before the Lord, lest when the Bridegroom come you be found among those who have 'held the truth in unrighteousness,' (Rom. i. 18,) who 'have not on a wedding garment,' [Matt. xxii. 11,] and can gain no admittance to the marriage supper of the Lamb.

Remember the words of our Savior, 'Unto whom much is given, of him much shall be required.' We, as a people, have far greater light than any age of christians who have lived

before us. We have all the light and knowledge which they professed, and the great—the grand—the glorious truth of the immediate coming of our glorified Lord in addition. A truth, perhaps, greater and more inspiring than any other truth which has ever been made to mortals! Ought not then our christian character to correspond? our faith, our love and every other of the graces of the spirit to be proportionably strong? Then, beloved, let us in no wise be satisfied with but a shallow experience in the things of God; for 'he that soweth sparingly shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.'

Plainfield, Mass.

1852, June 26. [From the Advent Watchman.]

### Worcester Conference.

The Conference held at Worcester, June 1st, continued three days. It was well attended.—The brethren from different parts came together, desiring and expecting a good meeting, and they were not disappointed. The meetings commenced in the freedom of the gospel, and continued so through the conference. The time was not taken up with business, making laws, passing resolutions, and justifying ourselves.—The business of each seemed to be, to have the mind of the Lord, and to worship him in spirit and in truth. We had no laws to make, for we were all satisfied with those made by the Savior when he was here. The resolutions expressed, evidently came from the heart—the spontaneous flow of a determination to contend for the faith once delivered to the saints, in meekness and wisdom. No time was spent in self-justification, but all were ready to justify the Lord and his course, rejoicing that they were the subjects of his grace.

The morning of each day was devoted to prayer and conference; preaching afternoon and evening. The prayers, exhortations, and preaching were all in harmony with truth, and true christian devotion. All seemed to be interested and blessed. Indeed, the conference commenced in the Spirit, and continued to increase in interest to the close. There was but one expression in relation to its character; and I may be safe in saying, that it was one of the best meetings we have attended for years. We all felt that the Lord was with us, and that to be praised be his name. We did wish that all who love the praise of God more than the praise of man, could have been present. But we hope, ere long, to meet all the children of God in the everlasting kingdom of our Lord Jesus Christ. Amen.

J. S. WHITE.

Worcester, Mass., June, 1852.

### Call for Help.

BRO. MARSH:—We would be glad to have Bro. Wendell come and give us a few lectures: he gave us one two years ago which set some to thinking. We want some one that can tell us all about the Kingdom, Life and Death, and the Age to Come. We have made choice of Bro. Wendell, because he knows where to come: but if he can not come, send some one that can convince the gainsayer. We want them to come in the spirit and power of Elijah's God.

It is my purpose, by the grace of God assisting me, to live for that kingdom which is soon to be set up, that when the last trumpet shall sound, and the dead shall arise, that I may then put on immortality.

Yours, looking for the kingdom,  
PETER VAN DUSEN.  
Openheim, N. Y., June, 1852.

Be not angry that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be.

### Death of Henry Clay!

He died in the city of Washington, Tuesday, June 29, aged seventy-five years. He was a great statesman, an eloquent orator, a member of the Protestant Episcopal Church, and a slaveholder.



## The Harbinger &amp; Advocate.

"SPEAK THE TRUTH IN LOVE."—PAUL.

ROCHESTER, SATURDAY, JULY 3, 1852.

## A FAIR OFFER.

We have a quantity of Hymn Books bound in lambskin, and we propose to send one of the same, to any person who will send us the name of a new subscriber to the Harbinger accompanied with two dollars. Or, we will give fifty cents worth of our pamphlets entitled the 'Purpose of God, or the 24th of Matthew,' by E. R. Pinney, and the Harbinger for one year, to every new subscriber, who will send us two dollars.

The postage on the hymn books will be 10 cents under five hundred miles and 20 cents over that distance. The postage on each pamphlet will be 2 cents under five hundred miles and 4 cents over that distance, which must be paid by the persons who order them. Let those who wish to avail themselves of this offer, send on their names immediately. Will our agents and patrons generally, in earnest themselves in this matter? A favorable opportunity is offered you for doing a little good—will you improve it?

## THE PRESENT CRISIS.

(Concluded.)

Last week we noticed some of the more remote causes which produced the sad state of things that exist in the church, and our present object is to name the more direct cause which contributes to this end; which we think is, *unbelief relative to the Scriptures*. This declaration by many will appear to be unfounded in the facts of the case; for there were never more supporters of the Bible than now: the entire Protestant church, and the Christian world being actively engaged in printing and circulating millions of the sacred volume in every clime.

These, we fully acknowledge, are facts which it would be folly in any one to deny, and they clearly demonstrate that the Bible in the aggregate, by the great mass of the people is held to be of divine origin, but in the concrete, they do not believe it. They will readily admit that the Bible is the book of God, eulogize it to the skies, and be filled with horror to hear its divine authenticity questioned, but when its doctrines are defined, and they are required to believe and obey them, they evade their force, give to them a mystical meaning, make them non-essentials, and virtually set them aside as untrue.

The literal import of the simple truths of the Bible is lost in the thick fog of mysticism that darkens its once clear atmosphere; so that the character of its God is not understood, his wise and benevolent purpose is not comprehended, his precious promises are not appreciated nor believed, and his terrible threatnings are not feared. In a word, the saving truths of the Bible have nearly lost their influence in the church, to say nothing of the world. We might enter into details here, but they are too numerous for our purpose: they would fill a volume—suffice it to say that the entire fountain of revealed truth, in all its ten thousand streams, has become polluted with the dark waters of the great apostasy, and to analyze the whole would be a work too great for one short article: we can only state the facts, leaving others to make the application in the detail.

While the Bible in a great measure has lost its influence over the church, it is led by other, yet counter influences. As truth has fallen, error has risen; as light has receded, darkness has advanced; as literalism has been abandoned, mysticism has been embraced; as true faith has diminished, infidelity has increased; in a word, as the plain doctrines and precious promises of the Bible have been doubted, mystified, and set aside, the doctrines and commandments of men have been received, so that now they form the controlling influences of the church. These doctrines though contradictory among themselves, and in opposition to the literal word of God, are nevertheless by their abettors, called the *holy doctrines* of God's Bible! But few stop to detect the falsehood, but take it for granted that the Bible is the cause of all this mischief, and in their blindness reject the whole, including the Bible, as the work of designing priests. Deceived mortals, they are to be pitied; for in their blind zeal, they have thought to reject the Bible, but have only rejected the dogmas of men. They have aimed their infidel darts at that book of truth, without becoming acquainted with its contents; hence they are inexcusable, and must meet their fearful doom, which it threatens.

These influences, the doctrines and commandments of men, the infidelity that has grown out of them, when combined with other equally mighty influences of this degenerate age, such as the riches and pleasures of this life, created a power before which none can stand but whose feet rest on the rock of truth, and who are clad with the whole armor of righteousness. It is a power that is secret in its fatal operations, so that before the unsuspecting victim is sensible of his danger, his faith has given place to *unbelief*: he doubts many plainly revealed truths of the Bible, or thinks they are non-essentials, or are not to be understood according to their literal import. He has finally come to the conclusion that every body is more or less in the wrong; that there is not much certainty about any thing pertaining to matters of faith; and if he endeavors to do about right in his intercourse with his fellow men, he will come out right in the end, or at any rate as well as others, especially if he attend to some external forms of religion, because it is fashionable to do so!

The Church has joined hands with the world, and religion has become so adapted to the carnal wishes of the pleasure-seeking multitude, as to cause the offense of the cross to cease. Such has been the lowering down of the high standard of apostolic holiness, that despotic emperors, kings, rulers and their proud and corrupt courts, murderous warriors, together with the unsanctified, covetous, proud and sinful of every class in high and low stations, find no difficulty in obtaining a welcome admission into the Church! This corrupt church receives the liberal support of the powerful press, and the high literary institutions of this age; besides the treasures of silver and gold of the world, to a great extent, are subservient to her call. Hence, its influence over the world, and against the simple and practical truths of the gospel is mighty—like the overflowing flood from the mouth of the dragon, that swallows up all before it, excepting those whose feet are planted on the rock of truth, and are sheltered by the hand of the Almighty.

As the popular theory seems to sail smoothly on the bosom of this mighty flood, and are constantly holding out the most alluring inducements to those who are breasting its resistless current, to cease their unequal strife, and take passage with them, where all is pleasure—it makes the condition of those who stand for the truth extremely perilous. If they tire, become careless, and cease to watch, they are swept away by the never-slumbering tide; or if they yield to the entreaties of those who float on its deep waters, they will surely be lost. Many who were once strong and joyful in the truth, have been caught in one of these fatal snarls, and the same may soon be said of many more, unless they awake from their slumbers, and gird themselves anew with the armor of truth.

Error, in its countless forms has found its way into every creed—has gathered such mighty strength, honor and power in every church, as to overbalance in the public mind, the simple truths of the Bible. It is emphatically a day of 'fables,' a time when there is comparatively but little true faith in the world; hence the gospel no longer proves the power of God unto salvation to but a humble few who believe it. That dispensation of grace has nearly done its work of mercy; it will accomplish but a little more in the great purpose of God, in saving perishing mortals. Not, however, because it has lost any of its saving power, but because men will not be saved by it. Hence the time draws near, in the abundant mercy of God, for the introduction of a new dispensation, to further carry out his wise and benevolent designs, in giving life to dying mortals. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

We, who profess to take the Bible as our book of faith, must necessarily feel the mighty influences of these degenerate times; like the deadly incubus they imperceptibly steal over the unguarded mind. And the fatal snare has so far been sprung over the advent ranks, as to catch many in its meshes. Or to take off the figure, many do not fully believe the Bible! Like the sects, they so mystify much of its plain teachings and literal promises as to make it mean something entirely different from its plain, literal and common sense import. Hence the Bible is virtually set aside—*is not believed*. Believing a miserable and silly mystical substitute of the literal Word, is not believing the Word; and the fact that a substitute is manufactured, is a tacit acknowledgment that the Word in its literal signification is not credited.

In view of these things, we will say, that it is our settled conviction that *unbelief* lies at the very root of the primary cause of the present sad state of things among us. Many have partaken of the infidelity of the age—they do not fully credit the

Word of God, but like the mystifiers around us, they explain away the clearest words and most precious promises of that book; they do not believe them.

If the Bible is true, and we know that it is, our trials will increase, as the present dispensation draws nearer and nearer its termination. For 'evil men and seducers will wax worse and worse, deceiving and being deceived.' This solemn truth should be impressed on every mind, that it may serve to strengthen rather than discourage them, and prepare them to stand under the most trying circumstances. This very state of things is sure evidence that the day of redemption is near; hence as our trials multiply and grow more severe, we should become more grounded in the faith, and more joyful in the hope of the gospel. He that endures unto the end shall be saved—but if any man draw back, or even 'look back' with a desire to escape the trials of the way, he is 'not fit for the kingdom.' We must suffer with Christ, or for his sake, if we would reign with him.

## THE CHILDREN'S FRIEND.

FATHER, mother, guardian—do your children all read the *Children's Friend*? They need it; and we need the money to keep it in existence. Are you willing to see the only juvenile paper that instructs children in the great doctrines of revealed truth, which we so highly value, die for want of a little pecuniary aid from you? It only requires between four and five hundred dollars a year for its support. Is there not interest enough among us for children to make out this small sum in subscriptions and donations? What parent will allow his children to go without the *Children's Friend* for the sake of saving fifty cents a year? Allow them to drink down the error with which every publication for children is filled, without affording them one antidote. The error may be the cheaper: doubtless it is; for it is abundant. Reader, will you ask yourself if you have not a duty to do in this matter, either to your own children, or if you have none, to those of others? Then say how much you will give to help sustain the *Children's Friend*. There is over eighty dollars still due on the last volume. How much will you give to pay this? c.

ELDER J. BLAIN, on his return from a six month's tour in the New England States, New York, New Jersey and Pennsylvania, gave us a call a few days since. He spoke very encouragingly of the success of his mission, which is to proclaim the truths of the Gospel, relative to the Life and Death question. He informs us that many prominent men among the sects, and belonging to no sect, are favorably inclined to give this great subject an impartial examination, and that others have fully embraced it, as taught in the Bible, viz.: that man is mortal, the unconscious state of the dead, the destruction of the wicked, and no eternal life, except through faith in Christ. Elder Blain is faithfully engaged in propagating these great fundamental truths of the Bible, and exposing their opposite errors. May abundant success crown his labors. He has gone to Buffalo to spend a short time there, where his family reside, and where he has formerly officiated as pastor of a Baptist church.

THE EDITOR is at liberty to hold meetings on each Lord's day, and Saturday, if thought advisable, in such places as the friends may desire his services, provided they will give us seasonable notice of their wishes, to have the appointments appear in the Harbinger, a suitable time before the meeting is held. A two days meeting in many places would result in much good. Shall we have several in Western New York!—and where shall they be held?

We propose meeting the brethren in Orangeport, Niagara co, Sunday, July 11, and the Saturday previous, if it will be agreeable to their wishes. They will inform us immediately. We should be glad to see many of our brethren at this meeting, from the surrounding country.

CORRECTION.—Dr. Sarah E. Gleason's donation for the 'Worthy Minister,' published in No. 441 of the Harbinger was \$1.00, instead of \$3.00, as published.

M. Rothschild, the head of the house bearing that name, was, at the last advice, dying at Frankfort-on-the-Maine.

Death has consigned many a man to fame whom longer life would have consigned to infamy. Work is man's appointed task.

## INQUIRIES.

1. Will not Judah and Israel be gathered, in part, upon the mountains of Israel before the great battle? So Ezek. xxxviii, reads to me; for I conceive the battle and great destruction of that chapter the same as the one in Rev. xix, when the fowls of the air are called to come and feed on the flesh of the slain.

2. Will merchants from Sheba, and Dedan and Tarshish be in the land of Palestine, or kingdom, after the Lord shall come, trading and trafficking with the other nations?

3. When the Lord shall come, his feet will rest on Mount Olivet, which will cleave apart, and the land will be lifted up and become a plain from Geha to Rimmon south of Jerusalem. . . . and men will dwell in it, and there shall be no more utter destruction. Zech. xiv. 10, 11. But Ezek. xxxiii, speaks of a great gathering out of all nations, of merchant-men, &c., with great wealth, when God shall come with his mighty army to take a spoil, of a people dwelling quietly, doing no harm, and 'suspecting none—and they will be on the mountains of Israel, and there is to be a great destruction, and seven years are faithfully occupied in cleansing the land. Will all this take place after the coming of the Lord, when he is reigning in Jerusalem for some years at least?

4. Many inquiring minds are now searching in this field of prophecy, and I hope it will be faithfully and candidly explored, until a harmony of truth shall be brought out.

5. I further ask, will not Joel ii. 1, Isa. xl. 1, 2, (see margin), 9, 10, (see margin), xl. 27, xlii. 1-7, 10, 11—be fulfilled before the coming of the Lord?

G. DILLABAUGH.

## ANSWER TO BRO. DILLABAUGH.

Dear Brother: We cheerfully reply to your christian inquiries, because it gives us great pleasure to do so, having, as we conceive, a scriptural answer to give to all your questions.

1. The gathering to which you refer in Ezek. xxxviii, will not be as you suppose, partial, but of all the remnant of Israel, for it is said, verse 8—'they shall dwell safely all of them,' and in the next chapter verse 28, God says, 'I have gathered them unto their own land, and have left none of them any more there.' This is the next, the second and only remaining gathering predicted, which will take place after the Lord stands as 'the glory of his people Israel' (Luke ii. 27-32; Isa. lx. 1-3) or as an angel (Isa. xl. 10, Rev. xxi. 16) to 'whom the gathering of the people shall be' (Gen. 49: 10; John xi. 52; Eph. i. 10). After this gathering unto the 'Holy One of Israel' (Isa. lx. 9), shall take place, then the great battle named in Ezek. xxxviii, and xxxix, and Rev. xix, will take place, at which the Lord will be present. Rev. xix. 16.

2. To your second question, we simply say that the Bible is silent on the matter, hence we can give no light on it. It is said however, of these merchants that they will address God relative to the objects of his invasion (Ezek. xxxviii. 13,) but this proves nothing about the traffic of which you speak, nor where they will be when they thus speak; hence we leave the matter as we find it, seeing no difficulty arising from the same against the view we entertain relative to it.

3. Your third question has been answered in our answer to your first. From the testimony there presented, and by numerous prophecies, it is abundantly evident that great events will transpire after the coming of the Lord; one of which will be the gathering of the mighty army of Gog on the mountains of Israel, where they will be destroyed by the Lord and his army. Read and believe, and all seeming difficulties will vanish.

4. The field of prophecy of which you speak is indeed full of riches, beauty and glory, and has been hardly entered by many who profess to have an inheritance there. Let its rich treasures be brought to light.

5. The several passages of Scripture on which you ask our views, we will notice in the order you have presented them.

Joel ii. 1. This passage we think, has long since been fulfilled. 'The day of the Lord' predicted to be at hand, was not the great and final day, but a day of 'darkness and gloominess, a day of clouds and thick darkness.' Verse 2. In this day great and sore judgments were to fall on Israel, and the land of Palestine, as the subsequent portion of the chapter to verse 11 clearly shows. Then, to verse 14, we are taught that if they will repent and turn to the Lord, he will bless them and their land, &c. But, that this will not take place until the Lord shall come, is evident from the subsequent part of the chapter, which the seeker after truth is requested carefully to consult, in connection with other parallel portions of Scripture.

Isa. xl. 1, 2, 3, 9, 10. 'Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her

sins.' 'O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.'

If we understand your views on this prophecy, you think it must be literally fulfilled by some person or persons at Jerusalem, by giving just such a proclamation there before the Lord shall come; but we are confident that it teaches no such views; for Jerusalem and her dispersed people receive no abiding comfort, 'her warfare' does not 'end,' neither is her iniquity pardoned, 'until the Lord shall come. Ezek. xxii. 27; Luke xxi. 24.

Instead of this glorious prophecy predicting that a proclamation of comfort shall be made to Jerusalem, it is that very proclamation which has long since been, is now being, and will continue to be made, until it shall be fulfilled: until the Lord shall come and end the warfare of Jerusalem, and fill her with comfort and glory. That he will do this, we think is affirmed in the tenth verse, which reads, 'Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him.' There will be no reward given until the Lord shall come, for 'he will come quickly; and my reward is with me.' Rev. xxi. 12.

What we mean by saying this proclamation is now being made, is that it stands recorded in the Bible, foretelling what will be the happy and glorious state of things under the reign of Christ. Then the good tidings of his kingdom will go out not only to the 'cities' of Judah, but to every people under heaven; after Christ and his chosen shall stand 'on the Mount Zion,' 'the everlasting gospel' will be sent unto 'them that dwell on the earth, and to every nation, and kindred, and tongue, and people.' Rev. xiv. 1-6. Isaiah and John speak in harmony on this subject, hence the prophecy under consideration will not have its fulfillment before the advent of Christ.

Isa. xli. 27. 'The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.' Read the next chapter and you will learn that the 'one that bringeth good tidings' is Christ, who will 'not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.' (Verse 4.) Hence this prediction must have its fulfillment subsequent to the advent of Christ.

Isa. lxli. 1-7, 10, 11. 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth.'

'And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.'

'Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.'

'Thou shalt no more be termed forsaken; neither shalt thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.'

'For as a young man, marryeth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.'

'I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence.'

'And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.'

'Go through, go through the gates, prepare you the way of my people; east up, cast up the high-way; gather out the stones; lift up a standard for the people.'

'Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.'

We are surprised that any one should suppose that this prophecy is to have its fulfillment before the advent of Christ; for it evidently will not have its accomplishment until after that event. It is a precious promise of blessings to be given under the reign of Christ, with a strong assurance given in the eleventh verse, that it will be most graciously fulfilled. That it will be fulfilled subsequent to the advent of Christ is certain from the following expressions found in it. 'Thou shalt be termed no more desolate; neither shalt thy land any more be termed desolate—thy land shall be married.' We say without fear of contradiction that these declar-

ations will not have their fulfillment before the coming of the Lord, but will be most faithfully accomplished after the occurrence of that event.—This conclusion is made invulnerable by the 8th and 9th verses.

Isa. xlii. 8, 9. 'The Lord hath sworn by his right hand, and by the arm of his strength: Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine for the which thou hast labored.'

'But they that have gathered' it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.'

Eating the corn or bread, and drinking wine 'in the courts of holiness,' we think is referred to by Christ in Luke xxiii. 18, 29, 30. 'For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come—and I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.'

This testimony of Christ makes it very certain that the prophecy under consideration will have its fulfillment subsequent to the second advent. May we be counted worthy to partake of the blessings promised; 'drink wine in the courts of his holiness, or kingdom.'

## ETERNAL LIFE.

NOT AN HEREDITARY ATTRIBUTE OF MAN, BUT THE GRACIOUS GIFT OF GOD, THROUGH JESUS CHRIST.

## PROPOSITION II.

The Eternal Life of Man is deposited in Jesus, the Prince of Life.

By the phrase the Eternal Life of Man, I mean that by which the intellectual, moral and corporeal existence of a man will be sustained is entrusted to Jesus, who is the vital principle, if I may so express myself, of all human intelligence in the world to come. Eternal Life is personified in him—he is the Eternal Life. This proposition is abundantly proved by the following Scriptures:

I. John v. 26. As the Father has life in himself, so hath he given to the Son to have life in himself. II. John v. 40. O, Jews! ye will not come to me that ye might have life.

III. John xv. 51, 51. I am the bread of life, he that cometh to me shall never hunger. I am the Living Bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. IV. John xi. 24. I am the Resurrection and the Life.

V. Col. iii. 3. Our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

VI. I John v. 11. God hath given us Eternal Life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

From these passages it is clear, that, although a man may be an heir of Eternal Life, and in that sense have within him that which springs up to Eternal Life, yet the life itself is not an inherent principle of his Adamic or animal nature, but a principle that may be acquired by virtue of an interest in the Son of God. He has the principle of glory, honor, and life within himself, and he confers it upon whomsoever he wills. He offers this inestimable boon to the world, but men will not come to him that they may receive it.

He is the Bread of life, and it is just as necessary to feed upon that Bread to live forever, as it is to feed on the bread which perishes to live the ordinary life of an animal man. We must digest the Bread of life—in other words, we must assimilate to our intellectual and moral faculties the doctrine of Eternal Life; the doctrine must sustain them: the subject matter of our faith and hope, and must direct us in our walk, and conduct heavenward, that we may attain to its great recompense of reward.

Our first proof agrees with the doctrine of the word as revealed in John i. 1-5. The word was God, and in him was life. It was this Life-Word that created the heaven and the earth, and that moulded the dust into the form of a man, and animated him by the breath of heaven. It was the same life-imparting word that 'prepared a body'—an animal body, and dwelt essentially or substantially in it, and thus became flesh, which was manifested to Israel by the baptism of John, as the Son of God, and therefore, the equal with God; for the grand difference between the Word by whom all things were created, and the Word which sojourned among the Jews, consisted, not in their being essentially dis-

tinguishable, for they were not—I and my Father are One—but in the Life-Word-Creator, assuming or taking upon himself, in relation to men, the nature of a descendant of Abraham. This assumption, however, made no difference as to the innate attribute of Life; hence, said Jesus, 'as the Father has life in himself, so has he given to the Son to have life in himself, the Father being the Life-Word, and the Son the Life-Word Incarnated.'

The Incarnated Life-Word, named Jesus, was introduced among men as the Fountain of Life and Light to the world. Hence, in conversation with the Jews, he says, in effect, 'you search the Scriptures to discover the way by which Eternal Life may be procured; now these testify, that I am he who confers it; and yet you will not come to me, the Fountain of Living Waters and drink that your thirst may be allayed. I am the Eternal Life, in me the fulness, the grace, and the truth are incorporated; and ye, O Jews! you will not come to me that ye may obtain the life ye seek? But if they had within them immortality, why needed they to seek for it, or to go to Jesus to obtain it? It would have been unnecessary, but inasmuch as there was no immortality—not one spark of it within them, if they would live for ever in any sense they were imperatively bound to go to him—who only hath immortality to bestow—and obtain it on any terms he might deign to prescribe.

Messiah is the Resurrection and the Life, and no man can enter the presence of the Father, unless He introduce him; and because he is the Resurrection and the Life, Paul told the Christians of Colosse, that their life was hid with him in God.—But if immortality is an inherent principle of human nature, how can the immortality of A. B., and C. be said to be hid with Christ? It ought then to read, *our Life and Immortality are hid in our selves*—in our heart, brain, soul or elsewhere! But in relation to the true believers, Christ, the Eternal Life is termed our Life; because all their hope for Eternal Life is embodied in him. Hence he is called 'Christ our hope.' If he be not risen, their hope is a vain hope, and when they die they perish as the brutes. But he has risen from the dead, and sits at the right hand of God, waiting for the time appointed for his return to earth; and when Christ, our life shall appear—when he shall be seen coming with clouds of heaven in power and great glory—then you also, O true believers, shall appear with him in glory, and not one instant before.

'We know,' says John, 'that when he shall appear, we shall be like him, (glorious, honorable, and immortal) we shall see him as he is. And every one that has this hope in him purifies himself even as He is pure.' The idea, then, of an immediate translation from earth to heaven at the decease of our animal bodies, is excluded in toto; for the true believer is not to appear adorned with the glory of immortal youth till the re-appearance of Messiah on this sublimary planet to raise the dead.

We are taught by John in his first letter, that God has given to the obedient believers eternal life. That in a certain sense, he has this life now. But it is elsewhere said, that 'he that eats my flesh and drinks my blood, has eternal life,' yet John teaches in the proof before us, that this life is in the Son of God, and that it is he only who has the Son has this life; for he plainly declares, that he who has not the Son, has not this life. If, then, this be true, it necessarily follows; that the disobedient, the rejectors, and all who have not the Son, in the true Scriptural sense, are destitute of all right, title, and property in the Life and Inheritance which endures forever.

## PROPOSITION III.

Eternal Life is the free gift of God.

By the phrase free gift of God, is meant any thing bestowed by God as a matter of grace or pure unmerited favor.

I. John iv. 10. Jesus said, if you knew the gift of God, and who he is that saith to you, Give me to drink; you would have asked him, and he would have given to you (hudson room) water of lives.

II. Romans vi. 23. The gracious gift of God is everlasting life by Jesus Christ our Lord. III. Ephesians ix. 8. By grace ye are saved through faith; and this (the gracious salvation) not of yourselves; it is the gift of God.

IV. I Peter i. 13. Constantly hope for the gift to be brought to you at the Revelation of Jesus Christ.

If, then, Eternal Life be the free gift of God, bestowed through Jesus Christ, it must surely be obvious to the meanest capacity, that 'glory, honor, and immortality' are not inherent; are no constituent parts of human nature, are not hereditarily derived from the animal Adam; and therefore, that immortality is a principle extraneous to the constitution of man, and, consequently, if enjoyed by

any of his race, must be derived as a gift, a free and gracious gift from Him, who alone has it to confer. This gracious gift is an eternal reward, as the rejection of those who seek for it in their own way, instead of the way appointed by God, will be to them an eternal punishment. It is a great recompense of reward which Jesus will bring with him; as it is written, 'Behold I come quickly; and my reward is with me,' which, according to Paul is 'glory, honor, immortality and peace' to all who do well. Eternal Life is styled a *gracious* gift, because God bestows it spontaneously, that is, of his own accord. No man prompted him; it is a gift which flows from his own pure benevolence, and love of the race he planted on this terrestrial ball. He saw the wretchedness into which the world was plunged; that it had incurred every curse and death itself. What was to be done? To have left it in this condition would have been to have abandoned it to ultimate extinction. Moved, therefore, with benevolence and love, he instituted a scheme in conformity with the excellency, dignity, and wisdom of his character, by which to perpetuate the world under a more glorious and magnificent constitution even than that which he pronounced to be 'very good.' He foresaw that famine, pestilence, and war would, combined with all their collateral evils, bring the human race to perdition, that it would finally perish and leave but a wreck behind; therefore he interferred, for 'God so loved the world as to give his only begotten Son, that whosoever believeth on him may not perish, but obtain eternal life.'—Let us, then, admire the goodness and philanthropy of God our Savior for this unspeakably inestimable gift, and lay hold on it likewise as the very anchor of the gospel.

(Concluded next week.)

## TO THE EDITOR OF THE SABBATH RECORDER.

DEAR SIR:—In your paper of June 10, you present a selected article, which argues the obligation to observe the Sabbath day—the seventh day. The premises are so vague, so general or otherwise exceptionable, that I beg to suggest to that writer some essential, but by him, suppressed facts. It is, however, freely admitted that, 'The Law' says 'Seventh day.' The seventh day was the divinely appointed 'Sabbath day.' I only wonder at the ignorance of some or disingenuousness of others that dare deny such a well established fact. Though I confess that I, and doubtless many others have been embarrassed by erring instructors. My answers to the article may be best and most briefly stated in several inquiries; which may call up the evidence on the grand subject that the article overlooks or omits.

1. Is the gospel, or is it not, 'the gospel of the Blessed God'? Are the sanctions of the gospel as much more solemn than those of 'the Law,' as his character and claims are herein fully unfolded? Is not the gospel dispensation (and plan of worship, or justification) as important, in its place, as was 'the Law' in its?

2. Does not Moses bear witness to Messiah, as his Lord and Master? Does not 'the servant' give place to the Son? Heb. iii. 5, 6. ('The law' yields to 'grace and truth'; 'The less to the greater; the letter to the spirit.' John i. 14; 2 Cor. iii; Acts iii. 23.)

3. Was not 'the Law shown to be inferior by its being?' 'A school master to bring us to Christ?' (As the gospel 'establishes the law' for all the purposes for which it was given; so 'the law was not against the promises' of the gospel. Gal. iii; Rom. iii. 31. Each is entitled to its place.) Is not 'the gospel of God' as complete in itself, as was 'the Law' in its?

4. Is not every command of the law (given by God with such solemnity on Sinai, to Moses, and by him to Israel, as the basis of the Mosaic system and worship) enforced and authorized and made binding by the gospel, save the fourth? The first, Mark xii. 29, 30; the second—Matt. iv. 10; the third—Matt. v. 33; vi. 9; the fourth—the fifth, Matt. xv. 4; Eph. vi. 2; the sixth, seventh, eighth, ninth—Matt. xix. 18; Mark x. 10; Rom. xii. 9; the tenth—Luke xii. 16; 1 Tim. vi. 7-10, &c., &c.

5. Are the apostles not guiltless, though they rested not on the Sabbath Day in eating time and harvest? Matt. xii. 1-9? Is not the Sabbath, like religion, designed to be, not arbitrary, but by God's good pleasure, enforced or changed, as the highest good of man requires? As the united and well furnished Jews were almost always under condemnation for not observing the Sabbath. Would not the poor, scattered, enslaved, orphan believers have been always condemned on that score, if kept under



that law? Or, if a legal observance of the Sabbath day during the dispensary be necessary to salvation, who then can be saved?

5. Do the first Jewish apostles ever urge the essential nature of the Sabbath? If not, is it safe to go beyond them? Are not believers in Christ "complete in him?"

6. Does not Paul the apostle of the Gentiles, openly and boldly disclaim all and everything like a legal observance of sabbaths, &c., as essential to acceptance in Christ? Col. ii. 16, 17; Rom. xiv. 6.

7. Does he not distinctly say "abolished" touching "that which was engraven in stones"—making no exception of the fourth commandment?

8. Is it not another spirit that substitutes the word "enforced" for "abolished," or else a want of information?

9. Is the sin of Sabbath-breaking once named in the New Testament?

10. Does not our "Sabbatism," our keeping of Sabbath remain for the antitype of the seventh day? Heb. iv. It seems certain that the Seventh day observance will be restored again, as it was once before, after an omission of ages, Ex. xvi.

I do not—dare not—deny or disparage such facts! Faith in Christ, repentance, baptism, Lord's Supper, and a life of well doing are required—serving the living God and "waiting for his Son from heaven," is our gospel privilege. We need be no more "zealous of the law" than Paul and his fellow freedmen in Christ.

WHAT'S THE TEST?—The word of the Lord is the test, "To the law and the testimony; if they speak not according to this, it is because there is no light in them." Isa. viii. 20.

Why believe in the binding of Satan, the reign of the saints with Christ, and the nations (not deceived) for a thousand years? Answer: Because the Word teaches these things. We read the Word—we believe it—confess it—and bear the cross after Jesus, whom it represents. Rev. xx. 1-7; Heb. iv. 1-9; 1 Cor. xv. 24-27; Dan. vii. 14; Zech. xiv.; Rom. xi. 26, 27.

The reason for believing in the advent of Christ at the dissolution of the man of sin, (2 Thess. ii. 8), is the reason for believing in the Age to Come. The standard of faith is the Word. The Word of the Lord, which teaches the second advent, also teaches the objects to be accomplished by it. "The Deliverer will come to Zion and turn away ungodliness from Jacob." If the advent doctrine is true; then, the purposes of God, revealed in dependence on and associated with, the advent, are also true. Those who deny or doubt the one, are guilty of departing from the standard, as really as those who doubt the other. The test—the grand test—the safe test is—we find both in the Bible!

The hymn book which we offer as a premium for every new subscriber to the Harbinger, who will send us two dollars and the postage on the hymn book—is well bound, and which we sell at forty cents. It is a liberal offer, which we hope some hundreds will avail themselves of immediately. Or they can have fifty cents worth of the pamphlets we have named, if they prefer them to the hymn book.

We hope to receive a general response, in cash, to the bills of account we have recently sent to some of our patrons; and also from others, the same response to our terms of advance payment for the Harbinger. Let there be no delay in the matter.

Our correspondents will confer a favor at this time, by sending for the columns of the Harbinger, some well written articles on the various subjects of revealed truth, which specially interest the people of these times.

DISEASE OF THE BOWELS.—At this season of the year, the following prescription, by an experienced physician, which we cut from the Rochester Democrat, may be of great service to some of the afflicted. Try it. After naming several modes of treating these diseases, the writer says:

"But there is a mode of controlling this disease, free from the objections to which I have adverted, the applications of which are safe, salutary and efficient. I allude to its management by the use of water. Permit me briefly to describe the manner in which these results are obtained: 1st, give the patient no medicine; 2d, no food of any kind; 3d, allow him to drink all the water he desires, in moderate quantities, frequently repeated; 4th, apply water by a folded wet sheet about the entire body in the region of the abdomen, and keep it wet, but not so as to chill the patient; 5th, give an injection of about a pint of cool water after every movement of the bowels. . . . My facilities for testing the principles I have endeavored to elucidate, have been ample. Whoever reduces them to practice will not be less surprised than delighted with his results."

Such is the opinion of a candid physician. If true, these facts should be everywhere known. The writer of the above deserves much credit for fairness, and his example will not be lost.

The Editor will meet with the church in Auburn Sunday, July 4th.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

cribe the manner in which these results are obtained: 1st, give the patient no medicine; 2d, no food of any kind; 3d, allow him to drink all the water he desires, in moderate quantities, frequently repeated; 4th, apply water by a folded wet sheet about the entire body in the region of the abdomen, and keep it wet, but not so as to chill the patient; 5th, give an injection of about a pint of cool water after every movement of the bowels. . . . My facilities for testing the principles I have endeavored to elucidate, have been ample. Whoever reduces them to practice will not be less surprised than delighted with his results."

Such is the opinion of a candid physician. If true, these facts should be everywhere known. The writer of the above deserves much credit for fairness, and his example will not be lost.

The Editor will meet with the church in Auburn Sunday, July 4th.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

J. B. Cook will be (D. V.) at the Colburne Tent Meeting: to stay near two weeks.

## Correspondence.

FROM BRO. N. LEONARD.

BRO. MARSH.—Dear Sir:—It has been a little more than a year since I commenced taking the Harbinger, though I have not had it directed to myself, yet I have had the pleasure of perusing its pages and drawing from it many instructive lessons. But some of our enthusiastic Methodists, when I have been trying to induce them to read the Harbinger, have told me that I was fast progressing towards Atheism—that if I uphold the doctrine that immortality comes only through faith in Jesus Christ, or if I denied that man possessed naturally an immortal principle co-existent with the Creator, I might just as well say, "there is no God." Others have told me that this was a doctrine that sprung from the depths of the lowest hell, and would soon be hurled back with all its followers. Such is the prevailing sentiment of christianity in this place, and I would to God that some of our brethren of other churches, who are so tenacious of their creed and doctrines, and are so firm in the belief that all who dare to differ from them in opinion, "are sure of the death that never dies, had a little more christian charity and less superstition, and instead of turning the Bible to their views, would bring them in accordance with his holy teaching. I am sure if some of the professors of religion, who are so quick to rail against all who do not believe as they do, had confidence in the word of our Savior, they would not indulge in any bitter feeling against any who are striving through the mercy of a crucified Redeemer to attain an immortal inheritance. Our Savior saith, "Other sheep have I which are not of this fold," &c., and "he that is not against me is for me."

Believing the Harbinger to be free from sectarianism, and an expounder of the doctrines of the Bible as taught by the apostles, and that it may be made a great blessing to many who are yet ignorant of the precious truths of the gospel, therefore I send you my mite to help extend its circulation.

Yours, &c., NEWELL LEONARD.

Wells, Pa., June 14, 1852.

FROM SR. L. C. LYON.

DEAR BRO. MARSH:—I am grieved and sorely tried that the cause is not better supported, and I am forced to believe that it is for want of living, working faith, and my pain of heart is greatly increased from this far too true conclusion. We are assured that faith without works is dead, and surely none can be saved in the day of the Lord that shall be found trusting their all upon such a frail, tottering fabric.

O my dear brethren and sisters, let us bestir ourselves anew to active labor in the vineyard of our soon coming King. If we are so lulled to sleep as to be resting upon our lees in these days of peril, we have very great reason to fear for our eternal salvation.

If the incentives we have hung out before us are not sufficient to arouse us, we need not expect to be aroused until the sound of Gabriel's trumpet shall summon us to the judgment. O let us beware! Daily, yea almost hourly, we see fresh tokens that we are living in the perilous times which were to precede the coming of Christ.

We are not in entire darkness concerning this time, nor ignorant of the coming of the Son of Satan. Truly we need the entire armor to be able to stand and withstand, and finally having done all, to stand. I never, no never, felt so much the need of being girded with truth, and supported by grace, as now. I would cry mightily to God that we might be kept from doing, saying or thinking, any thing displeasing in his sight. O that we may make sure work for the judgment; that our walk may be close with God, and all our works wrought in him!

Soon our salvation will be perfected forever in the glorious kingdom. O blessed, yea transporting thought! My all is there. I am endeavoring, by the help of the Lord, to make a

new and unreserved dedication of all my power to him, and the language of my soul is, O Father, send thy severest stroke or keenest affliction, only let it prepare me for the kingdom of my God.

We trust the ministering brethren will not forget us here. May the grace of God be with your spirit.

Yours, in hope, L. CAROLINE LYON.

Little Falls, N. Y., June, 1852.

FROM BRO. WM. BAILY.

DEAR BRO. MARSH:—The Harbinger is still interesting, and I have no disposition to discount it. I love to read and investigate, and pay the editor for his labor in giving meat in due season, and strengthening the things that remain, and those who should live by faith in the Word. O, why is it that some are so backward in paying for their paper, when they are so richly paid for the truths they give for it?

Truly, this is a time of peril. O what darkness is covering the world, and gross darkness the mind of the people. As the Jewish church through her traditions, was blinded and knew not the day of her visitation, so it is with the Gentile church. Great carelessness is manifested in preaching what will suit the times.

May the Lord revive his work, that his truth and light may shine, and some few to lay hold of the hope set before them, while God can consistently save them, before he will laugh at their calamity, and mock when their fear cometh. Through all this dark state of things, Bro. M., do not depart from the word, but shew the same diligence to the full assurance of hope unto the end—and may we all be "followers of them who through faith and patience inherit the promises."

Yours, in love of the truth, WM. BAILY.

Tyburn, Pa., June, 1852.

A WORTHY MINISTER, June 8th, 1852, writes:

I really wish some of our brethren would take their Bibles, go into their closets, get upon their knees, and then read Isa. v. 1-6 inclusive. Then turn to Acts xx. 35, and read carefully and prayerfully. It does seem to me, if they would do this, that you Bro. M., would not be under the necessity of pleading so much for your just dues, nor our ministers, any of them, be obliged to return to their families, from their preaching tours, with sad hearts, as they sometimes do, and meet their companions, or little ones, with the oft-repeated expression upon their lips, "Well, pa, have you got any thing for us?"

No, no, not one cent. "Well, what will we do?" "I don't know wife, but I think it will turn out for the best, some way."

I do not suppose, that the above, often takes place, yet, in conversing with some of our brethren, I fear the picture is too true.

Young Professors.

The following incident will show the importance of Christian decision. A young lady having recently made a public profession of her faith in Christ, was urged by her brother, whom she tenderly loved, to accompany him to a place of amusement, which many church members were in the habit of attending. But she resisted his importunities, and he went alone. On his return, he said to another member of the family, "I did not enjoy myself as I had anticipated; and I respect religion the more from its exhibition in the conduct of my sister, whom I could not divert from what she believed to be right. Had she gone with me, I should have been confirmed in the opinion that religion was more a pretence than a reality. Her consistency of character with her profession has rendered her nearer to me than ever."

This may prove a useful lesson not only to young professors, but to all such as are making religion a subject of serious inquiry.—Watchman & Observer.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

new and unreserved dedication of all my power to him, and the language of my soul is, O Father, send thy severest stroke or keenest affliction, only let it prepare me for the kingdom of my God.

We trust the ministering brethren will not forget us here. May the grace of God be with your spirit.

Yours, in hope, L. CAROLINE LYON.

Little Falls, N. Y., June, 1852.

FROM BRO. WM. BAILY.

DEAR BRO. MARSH:—The Harbinger is still interesting, and I have no disposition to discount it. I love to read and investigate, and pay the editor for his labor in giving meat in due season, and strengthening the things that remain, and those who should live by faith in the Word. O, why is it that some are so backward in paying for their paper, when they are so richly paid for the truths they give for it?

Truly, this is a time of peril. O what darkness is covering the world, and gross darkness the mind of the people. As the Jewish church through her traditions, was blinded and knew not the day of her visitation, so it is with the Gentile church. Great carelessness is manifested in preaching what will suit the times.

May the Lord revive his work, that his truth and light may shine, and some few to lay hold of the hope set before them, while God can consistently save them, before he will laugh at their calamity, and mock when their fear cometh. Through all this dark state of things, Bro. M., do not depart from the word, but shew the same diligence to the full assurance of hope unto the end—and may we all be "followers of them who through faith and patience inherit the promises."

Yours, in love of the truth, WM. BAILY.

Tyburn, Pa., June, 1852.

A WORTHY MINISTER, June 8th, 1852, writes:

I really wish some of our brethren would take their Bibles, go into their closets, get upon their knees, and then read Isa. v. 1-6 inclusive. Then turn to Acts xx. 35, and read carefully and prayerfully. It does seem to me, if they would do this, that you Bro. M., would not be under the necessity of pleading so much for your just dues, nor our ministers, any of them, be obliged to return to their families, from their preaching tours, with sad hearts, as they sometimes do, and meet their companions, or little ones, with the oft-repeated expression upon their lips, "Well, pa, have you got any thing for us?"

No, no, not one cent. "Well, what will we do?" "I don't know wife, but I think it will turn out for the best, some way."

I do not suppose, that the above, often takes place, yet, in conversing with some of our brethren, I fear the picture is too true.

Young Professors.

The following incident will show the importance of Christian decision. A young lady having recently made a public profession of her faith in Christ, was urged by her brother, whom she tenderly loved, to accompany him to a place of amusement, which many church members were in the habit of attending. But she resisted his importunities, and he went alone. On his return, he said to another member of the family, "I did not enjoy myself as I had anticipated; and I respect religion the more from its exhibition in the conduct of my sister, whom I could not divert from what she believed to be right. Had she gone with me, I should have been confirmed in the opinion that religion was more a pretence than a reality. Her consistency of character with her profession has rendered her nearer to me than ever."

This may prove a useful lesson not only to young professors, but to all such as are making religion a subject of serious inquiry.—Watchman & Observer.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

ROLLING STONES GATHER NO MOSS.

## HARBINGER AND ADVOCATE.

THE TONGUE.—The apostle James doth amply and excellently teach the great importance of ordering the tongue in all a christian's life.—But we are ever learning and never taught. In all the disorders of the world, the tongue hath a great share. To let pass those irruptions of infernal furies, blasphemies, and cursing, lying and uncharitable speeches; how much are we to account for unprofitable talking! For all the disorders of the tongue, the remedy must begin at the heart; purge the fountain, and then the stream will be clean, keep thy heart, and then it will be easy for thee to keep thy tongue. It is a great help in the quality of speech, to abate in the quantity; not to speak rashly, but to ponder what we are going to say: "Set a watch before the door of thy lips." He bids us not to build it up, like a stone wall, that nothing may come in or go out; but he speaks of a door, which may be sometimes open, sometimes shut, but, wihal, to have a watch standing before it continually.—Leighton.

DEATH OF A MISSIONARY.—Harvey M. Campbell, Baptist missionary at the Arracan Mission, died in February last, in the 29th year of his age, of Cholera. He was a very promising man.

The diamond fallen into the dunghill, is not the less precious; and the dust raised by high winds to heaven, is not the less vile.

The glory of coronation, for real genius, seldom comes until after death.

One is scarcely sensible to fatigue while he marches to music. The very stars are said to make music as they revolve in their spheres.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

S Brown 466, S Sackett 454, N Banning 458, J Banning Jr, 468, J W Stewart 440, J Kimpton 442, Isaac E Andre 468, Ed Alvord 451, Eunice Fries 446, Sarah E Gleason 458, Louisa Tubbs 471, Peter Van Dusen 462, Diana Howard 474, M J Barrington 493, Polly Arnold 472, S P Towne 461, E B Briggs 456, C H Leonard 442, S Cooper 444, J O Hery 494, George Baker 442, Anne Duffell 468, F Oiler 471, W Burham 442, James Grant 447, F Hook 465, J Dawson 442, G Gould 449, E Bradley 469, R H Arnold 468, A Temple 472, B Spaulding 462—\$1.00 each.

M Judson 450, James Adams 494, James Oborn 475, Mrs P Raymond 517, Joseph Fuller 494, F Johnson 476, Hiram Bush 476, Aldis Perin 494, James Mann 496, Mrs P Alvord 456—\$2.00 each.

A Rose 461, \$3.00.  
William Halstead 454, 64 cents; Thomas J Harris 493, \$1.72; Levi Warner 483, \$1.38; O Morse 353, 25 cents; William Bailey 514, \$3.40; A Campbell 445, \$2.31; Z Campbell 442, \$2.43; Maria P Alger 462, 66 cents; Thomas Birch 494, \$2.66.

LETTERS.—S G Clark, A L Sweet, D Shaw, Mary Babcock, A J Richards, M Judson, J Hutchinson, V Chapin, G Needham, S Hewitt, H P Sikes, D Libby, C Bullen, E M Smith, Z Campbell, Dr C Broadbent, F B Scott, G W Humphries, R Jackson.

</



## Poetry.

## Work While it is Day.

Up Christians, up! and sleep! at thou still?  
Daylight is glorious on the hill  
And far advanced the sunny glow  
Laughs in the joyous vale below;  
The morning shadow, long and late,  
Is stretching o'er the dial plate.

And are thine eyes, sad, weaker, say,  
Filled with tears of yesterday?  
Or, lowers thy dark and anxious brow  
Beneath to-morrow's burden now?  
New strength for every day is given,  
Daily the manna falls from Heaven!

Link by link the chain is made,  
Pearl by pearl the costly braid;  
The daily thread of hopes and fears  
Weaves up, the woof of many years;  
And well thy labor shall have sped  
If well thou weave'st thy daily thread.

Up, Christian, up! thy cares resign!  
The past, the future, are not thine!  
Show forth to-day thy Saviour's praise—  
Redeem the course of evil days;  
Life's shadow, in its lengthening gloom,  
Points daily nearer to your home.

## Selected.

## Scripture Descriptions of the State of the Dead.

THERE are terms and phrases employed by the sacred writers in their allusions to the state of the departed, which, but for the pre-occupation of our minds by ideas purely philosophical and traditional, would have conveyed the impression that the Scripture doctrine of death is the cessation of the consciousness and activity of the human being. Death is frequently spoken of under the figures of 'rest,' as 'sleep.' Thus we read, 'They rest from their labor'—'He fell asleep'—'The sleep of death.' But it has been said that the analogy between death and taking rest or sleep, supports the belief that there is consciousness in death; since man, in the repose of sleep, is not deprived of all consciousness, although he may be so far deprived of it with respect to the external world. If, however, the analogy is to be pushed thus far, and viewed so specially in this aspect, we may extend it still further and view it in any other aspect of which it is capable—which I conceive to be the abuse rather than the use of a metaphor. Now, death is alleged to be a separation of the soul and body, and that it is the *separate soul* which is conscious and active. Where then is the analogy between the respective states of death and sleep? For surely no one but phrensiad poets will affirm that any separation of soul and body takes place in sleep! Most certainly the consciousness of the man in sleep is located in the animal frame. The figure of sleep, it appears to me, is employed in the Scriptures to point out a very different, but very appropriate analogy. It is adopted I apprehend, because it suggests that the death which mankind die in this world is not final—that it will be succeeded by a resurrection, even as sleep is by a waking time. Thus there was a very evident propriety in our Lord's address to the friends of Jairus, whose daughter they were lamenting as dead, 'The maid is not dead but sleepeth;' and again to his disciples, 'Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.' They were both dead; for of the mourners in the first case, who did not apprehend his meaning, it is said, 'They laughed him to scorn, knowing that she was dead.' And our Lord himself said, when his disciples misunderstood the meaning of his remark, and thought that 'he spake of taking of rest in sleep'—'Lazarus is dead.' He spake of them both as sleeping, because it was so near their waking time through his miraculous agency. The misapprehension of our Lord's meaning when he used the term 'sleep' to denote death, both on the part of his disciples and the mourners, indicates the popular belief of the Jews of that time on the subject of death. The term 'sleep,' in their judgment, was most appropriate to describe the state of the dead, their associations with this subject, inculcated and fostered by their sacred writings, being of a more gloomy and hopeless nature, than the term sleep gave

birth to. It is probable, that the beautiful analogy between the waking from sleep, and the resurrection from the dead, led to the adoption of this term, more especially to describe the death of believers in Christ. They were taught to regard death as a sleep, because their waking time by the resurrection was *not far off*—their Lord would 'come quickly.'

There are, however, other phrases and figures which will baffle the most zealous ingenuity to make them tally with the popular notion of death. We hear sometimes of the emancipated spirit breaking away from the confinement of its gross prison-house, and winging its way in happy freedom to heaven and to God. Of course this kind of speech is used only of the deceased righteous. But how does this notion accord with the scripture phrase, 'the pains of death?' Death is here described as a *bondage*, not a liberation; for the word 'pains' signifies a *cord* or *band*.—And it is affirmed that our Lord himself was held in this bondage for a brief period, although it was impossible that he should be the captive of death. The whole passage shows that death is a *binding*, not a *loosing* power—'Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden to it.' Acts ii. 24. He became Death's conqueror, not his captive: and hence he holds by right, and as the symbol of his victory, 'the keys of hades and of death;' that, as the Resurrection and the Life, he may, at the appointed time, open the *prison doors* to them that are bound.

And no less difficult would be the task to prove that there are animation and consciousness in death, if we resort to other figurative expressions of Holy Writ. In one of David's psalms we have this mournful complaint—'Thou hast brought me into the dust of death.' Ps. xxii. 15. The dust of death! What is there in this phrase to suggest the idea of animation and consciousness? There is, indeed, much to suggest the original curse, 'Dust thou art, and unto dust shalt thou return.' Gen. iii. 19.

'The shadow of death' is another image by which the state of death is portrayed. 'There is no darkness nor shadow of death where the workers of iniquity may hide themselves.' Job xxxiv. 22. Death is here imaged as a place of dark seclusion and concealment. Such a place is surely not a fit intermediate abode for the immortal spirits of the just! It may be a suitable habitation for them who 'love darkness rather than light, because their deeds are evil.'

The 'gates of death,' (Ps. ix. 13; cvii. 18,) like the scripture phrase, the 'pains of death,' is an image which suggests the idea of a powerfully fortified city or mansion, whose massive gates close in hopeless captivity upon all who pass within them. These analogies are certainly most unhappily chosen by the sacred writers, if they are intended to denote that death procures life and liberty, and a more complete enjoyment for man in the intermediate state.

Let me request the reader's attentive consideration of the following selection of passages, which present, in very definite language, the scripture testimony on the state of the dead:

'Man lieth down and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep.' Job xiv. 12. 'In death there is no remembrance of thee, in the grave who shall give thee thanks?' Ps. vi. 5. 'Wilt thou show wonders to the dead? Shall the dead arise, and praise thee? Shall thy loving kindness be declared in the grave? Or thy faithfulness in destruction? Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness?' Ps. lxxxviii. 10-12. 'What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?' Ps. lxxxix. 48. 'Thou turnest man to destruction, and sayest, Return, ye children of men.' Ps. xc. 3.

The Psalmist, in that beautiful composition from which the preceding text is selected, contrasts the Creator with the creature man. The eternity of God is confronted with the limited

duration of man's existence. Thus, 'from everlasting to everlasting thou art God,' is opposed to 'thou turnest man to destruction, and sayest, return ye children of men.' Many expositors understand the word translated 'destruction' as the poetical term for the word 'dust,' since its literal signification is 'what is beaten to pieces.' There is evidently a reference in this passage to the original curse—the returning to the dust.—If, therefore, death be but the liberation of the living spirit, and the spirit is the *personality*, or *man*, where is the *destruction* spoken of? 'Thou turnest man to destruction.' And if the spirit be immortal, where is the contrast between the duration of God, and that of man?

'The dead praise not the Lord, neither any that go down into silence.' Ps. cxv. 17. 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' Ps. cxlvi. 4. 'The man that wandereth out of the way of understanding shall remain in the congregation of the dead.' Prov. xxi. 16. 'The living know that they shall die; but the dead know not anything.' 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.' Eccl. ix. 5-10. 'For the grave can not praise thee, death can not celebrate thee; they that go down into the pit can not hope for thy truth. The living, the living, he shall praise thee, as I do this day.' Isa. xxviii. 18-19. 'Many of them that sleep in the dust of the earth shall awake.' Dan. xii. 2. 'Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live.' Matt. xxvii. 52, 53. 'And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves.' Ezek. xxxvii. 12-14. 'The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth.' John v. 28.

Now, to endeavor to evade the accumulated force of this scripture array by saying, as is commonly said, that in all these citations the *body*, not the *soul*, is referred to, is to fall back upon the vain philosophy of the *unproved separate state of the soul*; and, also, to make the inspired writers assert most ridiculous truisms.—We need not inspired writers to tell us that an inanimate *corpse* can not remember, and give thanks, and praise, and hope, and know. No one could suppose that the Psalmist was alluding to a dead carcase when he said, 'In that very day his thoughts perish.' Will our antagonists explain how it can harmonize with their theory of a state of consciousness after death, that in the day of death a man's 'thoughts perish'?

The method of getting out of the difficulty in which several texts of scripture place the advocate of the immortal and separate soul, by saying, in utter defiance of all consistent exegesis, that *this text refers to the body*, and *that text refers to the soul*, is deservedly characterized as sophistical, unsatisfactory, and suspicious. We will bring this species of lawless exposition to the test in a given case.

In the 2d chapter of Acts, 29th verse, we hear Peter thus reasoning on the day of Pentecost—'Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.' Peter's affirmation is, that David is *dead and buried*—*he*, the *personality* David, is both dead and buried. Now, what are we to understand that the Apostle affirms? It is replied, Peter here refers to the *body* of David:—his affirmation is equivalent to—the *body* of David is both dead and buried. Well, be it so. David means the *body* of David. Now carry this exposition on to the 34th verse of this same chapter, where Peter says—'David is not ascended into the heavens.' How are we to interpret this? You reply—if for convenience I may personify my antagonistic type of a numerous class—that Peter tells us, the *body* of David is

not ascended into the heavens.' Can you seriously think that Peter 'tells us' this? Surely, we need not to be told that David's inanimate body has not ascended into the heavens! 'Flesh and blood can not inherit the kingdom of God.' Surely flesh without blood—a corruptible corpse—could never be supposed to find a mansion there! Besides, Peter has just previously told us that David's *body*, according to your interpretation, is 'both dead and buried.' Unless, therefore, David had *two* bodies, he could not be supposed to be both in his 'sepulchre' and 'in the heavens.' This is to turn the gravely effective argument of the Apostle into a most meaningless jargon, and to put into his mouth a ridiculous absurdity. However, let this exposition stand upon its own merit, and for what it is worth. You certainly can not agree with the Apostle's assertion that 'David is not ascended into the heavens.' You believe that David is in glory—David's soul, his personality—himself, has long been enjoying his heavenly bliss. But pause! You have said, in explanation of verses 29 and 33, that the *body* of David is *David*, and now you say that the *soul* of David is *David*.—Were there *two* Davids then, or had the Psalmist a double personality? I anticipate your reply to this—David's *body* is only called David in a secondary and popular sense; properly speaking, the *separate soul* or *spirit* of David is the personality of David, and that *has* 'ascended into the heavens.' Then why, I ask, does Peter affirm that 'David is not ascended into the heavens,' if the *separate soul* is properly David, and that *separate soul* is in the heavens? Did Peter not speak *properly*? How are we to know whether he spoke *properly* or *popularly* on this occasion?

Now, there is no difficulty in understanding the sense in which the proper name David is here employed, if men will keep their 'science,' 'falsely so called,' out of the question. The Apostle was showing his astonished audience, that the Patriarch David had prophesied of the resurrection and ascension of Christ, and he quotes the last four verses of the 16th Psalm in confirmation of his statement. Anticipating the possible objection of some that David in that Psalm spake of *himself*, and not of the Messiah, the Apostle reminds them that the statement,—'Thou wilt not leave my soul (life) in hades (grave) neither wilt thou suffer thine Holy One to see corruption,' could not refer to David, because *his life was under the power of the grave, and his body had seen corruption*. 'The Patriarch David is both dead and buried, and the sepulchre is with us unto this day.' Therefore, some other must have been referred to, to whom these circumstances can apply; and Peter assures them that they were fulfilled in Christ of whom David prophesied: 'He seeing this before, spake of the resurrection of Christ, that *his soul* was not left in hades—(his life was not left under the power of death)—neither *his flesh* did see corruption.' And when David added, 'Thou shalt make me full of joy with thy countenance,' he prophesied of the rising from the dead, and the ascension into the heavens of Jesus Christ, that he might make plain 'the ways' or path 'of life,' and behold 'the countenance' of his Father in his people's behalf. For the proof that this language could not apply to David, he appealed to their common sense, and, may I not add, to the theological opinions of the time on this subject? and said, 'For David is not ascended into the heavens; but he saith himself, the Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool.'

It is, I think, apparent that Peter's argument requires us to understand, that *David himself*, the *Patriarch David*, not simply his body, was 'dead and buried,' and that David in no sense had 'ascended into the heavens.'

Therefore, if the Patriarch David had no conscious life in the intermediate state, but is awaiting the manifestation of the life which is at present hidden in Christ, (Col. iii. 3-4,) the Life and the Light of men; and which shall take place at the resurrection, when Christ shall come to be glorified in his saints; if this, we say, be the case of the sweet Psalmist of Israel, we may fairly presume that the case is the same with all others. Then the Scriptures teach that although in the midst of life we are in death—in the midst of death we are not in life.—*Bible Exam- iner*.



# ADVENT HARBINGER

## AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 446.

ROCHESTER, N. Y., SATURDAY, JULY 10, 1852.

New Series---Vol. IV. No. 4.

### Poetry.

Original.

#### 'Thy Word is Truth.'

BY S. L. S.

'Thy word is truth'—and it cheers the heart,  
And a joy, and a gladness, it doth impart,  
To know that the word of God is sure:  
Even forever it shall endure.

'Thy word is truth': and it doth unfold  
Riches, more precious far than gold—  
Dearer to those who their value know,  
Than ought this earth can ever bestow.

'Thy word is truth': as a beacon light,  
Shall it cheer the pathway, in the darkest night;  
And lead us safely amid the strife—  
And toil, and care, of this mortal life.

'Thy word is truth': and 'tis there we find,  
Promises dear to the christian mind—  
Which strengthen the hope of a brighter day,  
When these earthly scenes shall have passed away.

'Thy word is truth': and the truth shall stand  
Through every age, in every land.  
Vain are attempts to overthrow,  
Or shade the light of its brightening glow.

Detroit, Mich.

(From the English Literalist.)

#### A Millenarian's Answer

OF THE

#### HOPE THAT IS IN HIM.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—Isaiah xxiv. 21-23.

Persons who are believers in the pre-millennial advent of Christ, who expect their Lord to come to set up a kingdom on earth, to raise his saints' bodies from the dust, and to reign with his once afflicted followers in the New Jerusalem, do in general speak of these subjects as of things of very great importance, and contend that they are by no means non-essential matters, but that a knowledge and belief of them are necessary to a right understanding, use, and enjoyment of divine revelation.

The writer of this Tract is one of this description, and being thus persuaded, would fain, with a view to others' good, state the nature and ground of his hope. This he will endeavor to do explicitly and honestly. The points believed by him on this subject may be arranged under the following heads:

1. That a deluge of divine wrath will certainly ere long overwhelm Antichrist with all its abettors and helpers; crush all tyrannical governments, and severely chastise all 'the nations who forget God.'—that this 'time of vengeance' will more particularly affect those kingdoms which constitute the last Beast of Daniel, or the Roman Empire.

2. That the Jews (including the two scattered tribes, and the ten lost tribes) will be brought back to Canaan, and possess it according to the promise made to Abraham—that they will overcome all their enemies, acknowledge the Messiah they once rejected, live happily under his government, rise to great national glory, and be made a blessing to all the nations of the earth.

3. That a resurrection of the saints will take place one thousand years before the general resurrection, and that during this time the followers of Christ will reign on earth with him in the New Jerusalem; that Christ will be personally present, and employ them under him as

kings and priests; and that during this state, the saints of God and ministers of Christ shall be rewarded by the rich grace of God, according to their labor.

4. That the nations who escape those fiery judgments which will precede the millenium, will be converted to God by an abundant effusion of the Holy Spirit; and then 'the earth shall be filled with the knowledge of the Lord,' and 'all men call the Redeemer blessed.'

5. That creation, both animate and inanimate, shall partake of this blessedness; the ferocity of animals shall be subdued, and the curse of barrenness shall be taken from the earth.

6. That the Lord Jesus will come personally before the Millenium; that the complete overthrow of his enemies, the calling of the Jews, the conversion of the nations, and the blessedness of nature, will be the effects of his personal appearing; and will never be brought about by any other means—that it is unscriptural to interpose those events, or any certain period of time, between the saints' hope and the Lord's coming; and that it is very conducive to holy walking, and well-founded comfort, to be ever found listening unto and believing in the words of Jesus, 'Behold I come quickly.' This is my hope. No one can deny that there is a grandeur and glory conspicuous in these things, and that they seem adapted to afford consolation, and to stir up to diligence. Should this be allowed, yet, if they are not found in God's word, let the pleasing allusion vanish. An awakened mind wants stable things to rest upon. But if God's word does mention these things, and does place them in a most prominent station in the system of truth—if thousands of declarations from the eternal throne bear upon this subject, then is it most ungrateful, most perilous, to neglect it, much more so to deride it as the fancy of man.

Before I bring forth scripture proofs on this subject I would just observe that I have not mentioned any events subsequent to the Millenium: such as the second resurrection, general judgment, and the final doom—these points are not disputed on any hand.

My reader will likewise please to notice, how the great proof of Christ's pre-millennial coming being a truth of God's word, is, that those six propositions laid down, are closely connected together in the Scriptures. Sometimes the same connexion contains nearly all of them; and in other parts the finger of God plainly points us from one passage to another, and thus binds up these different events to the same time. The second coming of Christ being the focus where a great part of the rays of prophecy are concentrated, and the glorious sun of righteousness, whence beam forth salvation to the nations, restoration to the Jews, 'a better resurrection' to the saints, victory over Satan and his works, rest to creation, joy to angels, and glory to God.

I now beg leave to submit the following scriptures, and a few remarks upon them, to the consideration of my readers. The fear of increasing the size and price of my tract has induced me, in most instances, only to give the references, and not to transcribe the text:—

1. Look at Isaiah xxv. and at 1 Cor. xv. in connexion with each other. The latter portion of divine truth is nearly filled up with an account of the resurrection of the saints, and a description of the resurrection state. The apostle

does not treat at all on the resurrection of the wicked, which is rather singular, if, as some contend, all the saints and all the wicked rise simultaneously, or at the same time. He says, indeed, 'But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end.' Ver. 23, 24. Now if the general resurrection be included in the last words, does not the language place a chasm between those two events; even as there is a long period between 'Christ the first fruits,' and those who rise at his coming? But leaving this, we read [ver. 54], 'When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,—Death is swallowed up in victory.' This saying is written in Isaiah xxv. 8: 'He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.' Now, is it not fair to infer that the other events spoken of in that chapter, [Isa. xxv.] and limited expressly to the same time, shall then also be brought to pass?

Turn to Isaiah xxv. and you will find the following things spoken of as taking place at the time when 'death is swallowed up in victory,' which the Apostle declares is at the coming of 'the second Adam, the Lord from heaven,' and the resurrection of the saints. 1. A triumph over enemies, and a time of great desolation:—'Thou hast made of a city an heap; of a defended city a ruin; a palace of strangers to be no city; it shall never be built.' Ver. 5. 'For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.' Ver. 10. These expressions refer to the destruction of Antichristian nations, and those who shall confederate against the Jews, [Zech. xii. 3], after their return to their own land [Ezek. xxxviii. 8], concerning whom we shall learn more presently. 2. A distribution of blessings at God's holy mountain is spoken of, all nations being blessed in the restoration of the Jews. 'And in this mountain shall the Lord of Hosts make unto all people a feast of fat things.' The same truth is taught Zech. xiv. 8, Rom. xi. 12-15.—3. The spread of sacred knowledge and the abolition of ignorance: [ver. 7] 'And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.' 4. The comforting of God's ancient people, their triumphs in the acts of grace, and their joy in their glorious and manifested Messiah, whom they once scorned, are also set forth ver. 8, 9; God will wipe their tears. [Psa. cxxxvii. 1; Isa. lx. 20.] and take away their rebuke, [Ezek. xxxiv. 28, 29]. 'And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him; we will be glad and rejoice in his salvation.' Thus the overthrow of the nations, the restoration of the Jews, and the conversion of the heathen, are connected with the second coming of Christ, and the resurrection of the saints.

I know it is usual to apply parts of Isaiah xxv. to the Gospel dispensation and the church of God; the latter is called the holy mountain, and the former the feast of fat things prepared upon it; and it may be inquired why this interpretation is rejected and on what grounds the whole

chapter is applied to the restored and highly-exalted Jewish nation. The answer is, that those who apply vers. 6 and 7 to the blessed effects of the Gospel, never go through with their interpretation. To be consistent, they ought to show how the whole of the chapter applies to the Gospel and the church of God; and then pass on, and show how its connection with 1 Cor. xv. can be made out. This can not be done; and so those that spiritualize Scripture are often heedless of the connection of the verse they spiritualize.

But considering this chapter with reference to the Jewish nation, all becomes plain; and that it does belong to them, the last verse of the preceding chapter, and many things in the chapter itself, prove. Those who will take the trouble may compare different parts of this chapter with other passages which evidently refer to the victories and honor of the Jewish nation in the latter day. Compare ver. 1, 3 with Micah vii. 15, 17, 20; ver. 2 with Isa. xxiv. 10; ver. 4, 5, with Zech. xii. 6, 9, and Ezek. xxxviii. 18, 23; ver. 6 with Isa. lxi. 6, xxvii. 6; Joel ii. 26, 32; ver. 7 with Isa. ii. 1, 5, 8;—Micah iv. 1, 4; ver. 8 with Isa. lxi. 10; Ezek. xxxiv. 29, xxxix. 21, 29; Hosea xiii. 14; Rom. xi. 15, and Ezek. xxxvii. 12, 13. [These three last passages speak of the restoration of the Jews under a figure of a resurrection; and the Apostles triumphant language, 1 Cor. xv. 55, 56, is most probably taken from Hosea xiii. 14. The political and spiritual renovation of the Jewish nation may well be compared to a resurrection, and is an appropriate type of that more glorious event with which it is associated; viz., the resurrection of the saints' bodies from the dust: the mighty cause of both is found in his coming, who is 'the light of the Gentiles, and the glory of his people Israel.'

But further: compare ver. 9 with Isa. xxxv. 4, 5, and Micah vii. 18, 19; and lastly, ver. 10, 12, with Numb. xxiv. 17 and Isa. xi. 14. If then this chapter refers to the Jewish nation, it has yet to receive its accomplishment; and when it is accomplished, great will be their dignity, and great the blessedness of the nations of the earth. And though this bright morning must be preceded and ushered in by a gloomy and tempestuous midnight, yet should we most earnestly desire it. We that 'make mention of the Lord should give him no rest, until he establish and until he make Jerusalem a praise in the earth.' Isa. lxii. 6, 7.

I pass on 2, to refer to some passages in the prophecies of Daniel. In Dan. vii. we have a history of the prophetic earth, from the period of Daniel's prophesying to the establishment of the glorious kingdom of Christ in the world.—Under the symbol of four beasts, as many successive, universal, tyrannical empires are pointed out; viz., the Babylonian, Medo-Persian, Grecian, and Roman. The last is declared to be the most dreadful; the prophet thus describes him: 'I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered these horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold in this horn.



were eyes like the eyes of a man, and a mouth speaking great things. Ver. 7, 8. The explanation of this description is given ver. 25, whence we learn that the ten horns are ten kings (denoting the ten divisions of the Roman empire; that the little horn should arise after them, and should subdue three kings; that he should speak great words against the Most High; wear out the saints of the Most High; and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time; viz., three times and a half, or 1260 years. It is allowed on all hands that the papacy is clearly pointed out in this description. The papal power arose after the division of the Roman empire into ten kingdoms: that he subdued three of them history attests; and I need not stay to prove that he hath spoken great words against God, worn out the saints, &c. But let us attend to the prophet's account of the destruction of this fourth beast and little horn. 'I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great waters which the horn spake: I beheld even until the beast was slain, and his body destroyed, and given to the burning flame.' Ver. 9, 12. The prophet then declares what shall follow upon this destruction: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Ver. 13, 14; see also 26, 27. From these passages we learn,—

1. That before the Redeemer's kingdom is established, there will be fiery and desolating judgments poured out on the kingdoms of the Roman empire, including the papal power whose abominations are the grand cause of this destruction. Ver. 11. And as all nations have drunk of the wine of the wrath of her fornication and the kings of earth have committed fornication with her, [Rev. xviii. 3.] so these nations must share her fate, for the beast was slain, and his body destroyed, and given to the burning flame.' Ver. 11. God has given them warning, [Rev. xiv. 9-11], but they heeded it not; and now the beast as well as its rider must perish.—Rev. xvii. 1-8. Without doubt, most of the kingdoms of Europe, including France, Spain, Portugal, England, Austria, and the Italian States, are among the devoted horns doomed to destruction.

That the second advent of the Redeemer is closely connected with the establishment of his universal kingdom, seeing it is said that he comes with the clouds of heaven before that kingdom is given him, or the time comes that the saints possess it. The symbol of 'clouds' is constantly used in the New Testament with reference to the personal coming of Christ. [Matt. xxvi. 64; Rev. i. 7.] The learned Mede, speaking of Dan. vii. 14, says, 'The mother text of Scripture, whence the church of the Jews grounded the name and expectation of the great day of judgment, with the circumstances thereto belonging, and whereunto almost all the descriptions and expressions thereof in the New Testament have reference, is that vision in Dan. vii. of a session of judgment when the fourth beast came to be destroyed.' [Mede's Works, p. 782.] The apostle [2 Tim. iv. 1.] speaks of the coming of Christ before his kingdom, and of the judgment of the quick [or living] as well as the dead. If then Christ comes personally when the fourth beast and little horn is destroyed, and if his universal kingdom follows immediately upon the destruction of the fourth monarchy [both of which this passage affirms,] then is there no ground for expecting a kingdom or Millennium

before his coming, unless it can be proved that Dan. vii. 13, and 2 Thess. ii. 8, mean a spiritual manifestation, and not a real advent.

3. We may gather some information concerning the nature of that kingdom which shall be set up. It is universal; all nations, people, and languages. It is under the whole heaven. It is the kingdom of Christ and his saints; 'there was given unto him a kingdom.' [ver. 14.] 'the saints shall take the kingdom.' [ver. 18.] It is indestructible, for 'this kingdom shall not be destroyed.' [ver. 14.] It is enduring, for 'the saints shall possess the kingdom for ever, even for ever and ever.'

I leave those who contend that the kingdom is nothing more than the Gospel dispensation universally received, to show how that state of things which is [they say] to be broken up after a few centuries, and the very platform on which it existed annihilated, can be said to be for ever, even for ever and ever. I leave them likewise to show how verse 9, 10, 13, can be made to apply to the converting of the nations by the preaching of the Gospel. It seems to me that the whole of this passage may be thus summed up: *A long season of civil and ecclesiastical oppression, and ended by fiery judgments, and the personal advent of the Son of Man; and followed by a glorious state of happiness and equity.*—Similar things are taught us in other parts of this prophet's writings. In Dan. ii., under the symbol of a great image, we have set forth the four tyrannical monarchies that were to afflict the Jews, and possess their land. The ten toes exhibit the ten kingdoms; but the whole is crushed to dust by the stone cut out of the mountain without hands. \* \* After crushing the image 'this becomes a great mountain, and fills the whole stone earth.' Both the old and the New Testaments declare that the blessedness of the nations in the latter day shall be an effect of the Jews being restored and converted. 'The Gentiles shall come to thy light, and kings to the brightness of thy rising.' Isa. lx. 3, 9, 11, 12. The 15th verse shows that this passage can not be applied spiritually to the Church of God; for when was that 'forsaken and hated, so that none went through it?' It is equally incongruous to apply it to the calling of the Gentile, for the persons here addressed are evidently distinct from the Gentiles, for God thus speaks to them: 'Thou shalt suck the milk of the Gentiles,' ver. 16. 'The sons of them that afflicted thee shall come bending to thee,' ver. 14. See also Isa. liv. 3; lxii. 1.—The apostle testifies the same truth in Rom. xi. 15, 25, 26: 'If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead.'

It is very observable that the same things should be set forth by such different symbols as the great image of a man and wild beasts; but as Mr. Frere observes, the reason may be found in considering the difference between Nebuchadnezzar and Daniel. The former was an ungodly monarch, and to him the different tyrannies were a pleasing aspect; they appeared glorious in his eyes, even as they do now to the arbitrary power; but they, as well as he, must come down from their thrones, and learn that the heavens do rule. The latter was a holy prophet, and to him tyranny, despotism, and cruelty, had nothing lovely about it; and hence he describes it under the symbol of monstrous and cruel animals. Blessed be God that the Lamb in the midst of the throne has engaged to rid the earth of those that destroy it, and to fill it with his own glory.

(To be continued.)

To be able to bear provocation is an evidence of great wisdom; and to forgive it, of a great mind. The smallest fault of a poor man in the present age, is painted larger to the world than a rich man's lifetime of wickedness. When the heart is pure, there is hardly any thing which can mislead the understanding in matters of immediate personal concernment. One of the most striking proofs of the corruption of the times is that a generous action very seldom fails to be attributed to a bad motive.

## Communications.

Original.

### 'We are almost There.'

BY MARIA.

How sweet, how soul-cheering the thought!—'Almost there!' Christian, does not the prospective glance fill thee with delight, and dost thou not rejoice that thy redemption is so near, that so soon the bright fields of Eden shall smile before thee? That the glory of the King in his beauty, shall so soon burst on the astonished gaze of the world, and the glad acclamation go forth from the weary pilgrim band. 'Lo! this is our God, we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.' Happy hour! And is it truly nigh at hand? Student of prophecy, does not the 'light that shineth in a dark place, until the day dawn,' inform thee that the day star is about to arise, and the night of weeping, be ended by the ushering in of the morning of rejoicing?—'Watchmen on the walls of Zion,' does not the Aurora beams brighten in the morning-land, and betoken the dawn of day? 'How long, O Lord, how long,' shall we wait, and watch, and pray, ere all shall be exchanged for the full fruition of glory? Are we not 'almost there?' There where sighing shall be over, and tears wiped away? There, where trials, temptations, and the cup of suffering shall be exchanged for the kingdom and the crown? Are we not nearing the port, where we shall leave behind the tossing billows of mortal life, and the perils of the stormy deep, and enjoy the rest prepared for those that love God, in our 'Father's house' of 'many mansions,' shall we not soon behold him, who is the 'chief among ten thousand,' and the one altogether lovely? to the Christian's heart? Have we this 'blessed hope' to cheer us on our way? How should its sanctifying influence be visible in our daily walk and conversation? How should we purify ourselves from all iniquity, presenting our bodies a living sacrifice, holy and acceptable unto God, ever bearing the 'marks of the Lord Jesus,' that we may be 'living epistles' of Christ 'within,' with the spirit of the living God, 'know and read of all men! How much encouragement have we, to make our 'calling and election sure,' by obeying the commandments of God, by 'perfecting holiness' before him and walking in all the ordinances of the Lord blameless!

The 'recompense of reward,' is before us, that glorious reward to which saints of all ages have had respect. The reward of 'Eternal Life' through him who has 'brought life and immortality to light through the gospel,' that 'which God cannot lie, promised before the world began.' Why should our hearts be chained down to the pleasures of the world, why should we seek its honors, and its applauses, in preference to the everlasting glories of the 'kingdom of God,' the honors that come from Jehovah.—O, let the siren sing ever so sweetly, heed not the enchanting notes! 'Set thy affection on things above, where Christ sitteth on the right hand of God,' and become more pure, by communing with him who is the source of all purity, the fountain of all goodness. Let thy feet be planted on 'the Rock of Ages,' thy anchor cast within the veil. Be thou able to 'give a reason of the hope' that animates thy bosom, and predicate thy faith on the foundation of God, which 'standeth sure.'

Rest not on the uncertain foundation of a half-way Christianity, but rejoice in thy Redeemer, as a 'complete Savior.' Drink of the waters of life freely. Unite thyself to the living vine, that the spirit of Christ may be the spirit that shall animate thy soul, and bear witness that thou art an adopted child of the living God, joint-heir with Jesus, thy elder brother, to an inheritance undefiled, and that 'fadeth not away,' reserved in heaven for you who are kept by the power of God, though faith, unto salvation, ready to be revealed in the last time. 'Hope unto the end,' for the grace that is before thee, 'that thou mayest receive thy reward, at the hands of him who cometh quickly,' to make up his jewels.

McGrawville, N. Y., June 20, 1852.

Original.

### Paul on Ministerial Support.

Original.

1 COR. IX. PARAPHRASED.

BY H. J.

1. Do ye not acknowledge me as an apostle or true preacher? and free from Jewish bondage, having personally seen our Lord Christ? Are ye not yourselves Christians through my labor for you?

2. If I have not thus labored for others, surely I have for you, and as a proof of my having done it, ye are now in Christ by faith.

3. I say to those who question on this point, in this way,

4. Have we (preachers truly) not a lawful right to our natural food and drink, for our work?

5. Have we not a right to take around with us, where we go preaching, a sister, a 'woman,' (margin,) as well as other apostles, and as well as Peter and others who are Christ's brethren?

6. Or especially Barnabas and myself, have we not a right to our living, without stopping to work for it with our hands?

7. Who should go on any such warfare wholly at his own expense? Or, who would plant a field not to partake of its productions? Or who would keep cattle, or hire, not to partake of their milk?

8. Do I urge these things merely as a man? Or does not the word of God urge the same also?

9. For the Word of God, by Moses, says—Thou shalt not confine the ox's mouth, that beatech out the grain. But does God mean that for mere literal oxen?

10. Does he not rather mean, or say it for our sakes, who feed his flock? No doubt, it is said for our sakes, so that he who labors exclusively in so preaching, should have his living with others in it.

11. Then if we labor for your spiritual good, is it wrong for us to be sustained in it, by your physical labor in procuring carnal things?

12. If others, not preachers, partake of your carnal things, should not we rather? Yet we have never demanded this our right, from you, choosing rather to suffer in every way, than thus hinder the progress of the gospel we preach.

13. Know ye not, that those who labor in holy things, have their living of the things of Christ's temple, the church?

14. And just so, hath the Lord required, that those who preach his gospel, should live by that labor, (while truly in it.)

15. Yet I have never demanded this right for myself: neither do I now say these things to call on you for my support; for I better die in need of it, than have others turn it against me, in hindering my success.

16. For though I do this work, I have nothing to boast of, for Christ has rather compelled me to do it: yea, I must wofully perish if I decline it.

17. For if I now do this thing freely, or without others' support, Christ will reward me for it; and if otherwise, this work is committed to me to perform.

18. Then what is my present reward? It is truly this, that when I preach thy gospel, I may make it free, so as not to hinder its success, (by even the appearance of selfishness in me.)

19. For though I have depended on none to support me, I have been a servant of all, (where laboring), so as to win the more to Christ.

20. So I conformed to the Jews, (so far as lawful), that I might win the more of them. I did the same also to those who seek salvation by legal ceremonies, or outward profession merely, that I might win them.

21. And thus I conformed to others without these legal ceremonies, creeds, professions, &c., (though they are responsible to God and Christ), that I might win them in that situation.

22. To the weak minded, or unestablished in theory, I appeared as though like them, somewhat, that I might win them. And thus I treat the different classes, where I go, according to their different stations and professions, and by

all such means, I might win some of them to the salvation of Christ.

23. And I do this for the gospel's sake, that I may partake of its ultimate blessedness, with yourselves and others.

24. Do ye not know that they who run races, all run for themselves, though but one wins the prize set up. Then so run yourselves, the Christian race, as to obtain its glorious prize.

25. And all who strive to excel, are careful in all things about it. Now they do it, to obtain only a perishing name (at the last), but we do it for a crown of glory that fadeth not away in the kingdom of heaven.

26. I so run therefore, (as I have described), not with uncertainty, and I fight (my way for the crown), not as one who merely smiles the air.

27. But I keep down my natural aspiring propensities, lest that in some way, after I have thus preached the gospel to others, I should fall of salvation myself.

New York, July, 1852.

### Mr. Joseph Bates' Misrepresentations.

TO THE EDITOR OF THE ADVENT REVIEW.—Sir:—It is well known to the readers of your paper, that Mr. Bates, in company with Mr. Edson, came to Fredonia last February and spent two Sabbaths there and in the adjoining town. The account of this meeting is given by him in the Review of May 6, 1852. In that account there are a number of misrepresentations. The first is, that two local ministers (Brn. Low and Crawford) said they (Bates and Edson) might occupy the forenoon. But they did not say so; but said that they might if they would give them the privilege of replying. Our manner of holding meetings for years has been, to meet on the first day of the week, and have a short sermon, and then exhortations from the brethren and sisters, and have but one meeting, as some live at quite a distance. And further, more, it was almost noon when Mr. Bates began to preach, and he occupied more time after noon than he did before noon.

As soon as Mr. Bates began, Bro. Hamilton arose and said that he wished to have the privilege that he then had, and that he had seen so much light from God's word. He talked some time, and when he sat down, then Bro. Low arose, the first minister that Mr. Bates mentioned, and says that he followed him.

Bro. Low did say that the Sabbath was not binding upon us, for it was given to the Jews as a nation and a people, and made binding upon others, except those who should be bound within their gates on the Sabbath day. Bro. Low said that the nine commandments are embodied in the gospel of the Son of God, but the fourth is not. Mr. Bates represents here as though the gospel of the Son of God, was simply the sayings of our Savior as recorded in the New Testament. But it is generally understood that the gospel of the Son of God, embraces the whole New Testament. Paul preached the gospel, and what gospel was it, if it was not the gospel of the Son of God?

Bro. Low further states that the sin of Sabbath breaking is not mentioned in the New Testament. He so called upon Mr. Bates to produce a single text in the gospel of the Son of God, from the sayings of any of his apostles, where we are commanded to remember the Sabbath day and keep it holy. This Mr. Bates did not do, for the very good reason that there are no such commands.

After quite a number of spoken, and some of the time two at once, the time had come for us to close our meeting. Bro. Crawford arose and said it was time to close. At this, Mr. Miller arose, and said that she would like to make a few remarks. Bro. Crawford then sat down while she spoke. He then rose, and Mr. Bates now says that Bro. C. was censured by saying, 'Produce me a commandment by which I might keep the Sabbath, and I will keep it. This is another misrepresentation, utterly false, for Bro. Crawford commenced by saying Mr. Bates' text, which was Mal. iv. 4.

Remember ye the Law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.'

Bro. Crawford said that if the text stood in the New Testament, it would be applicable to us, but it is in the Old Testament, and uttered more than eight hundred years before Christ.—He then read Acts ii. 22. 'For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things, whatsoever he shall say unto you.'

He then read Luke ix. 35. 'And there came a voice out of the cloud saying, 'This is my beloved Son, hear him.' He then read Matt. xxviii. 19, 20, where Jesus said to his disciples, 'Go and teach all nations, observing all things whatsoever I have commanded you.'

These Moses says we must hear that prophet. God says, Hear ye him. Christ says, teach them to observe all things whatsoever I have commanded you. He then remarked that if they could produce a command of the Savior or the Apostles for us to keep the Sabbath, he would be just as zealous in keeping it as they were, but when they in opposition to Moses and God, and Christ, go to the law of Moses, as Mr. Bates' text says, as a rule of faith and practice, they would go there without him.

Finally, Mr. Bates says, that these two ministers put on their overcoats and left the meeting in disorder. Here is another statement that is not true. How was it? Bro. Low went about half a mile on foot. Bro. Crawford rode with Bro. Whitaker, and after meeting had entirely broken up, Bro. Whitaker untied his horse where it had been standing in the cold about four hours, and sent in for the women and Bro. Crawford to come. The women went—he then sent in again after Bro. Crawford, and after waiting some time, he went on and left Bro. Crawford and Bro. Low confounding with Mr. Bates. Bro. Crawford soon started, and every sleigh had gone that was going his way.—Bro. Miller was yet in sight, and saw Bro. Crawford coming, and waited for him, and thus he rode part way home. Bro. Low was yet contending for the truth when Bro. Crawford left. Mr. Bates says they left the meeting in disorder. What was that disorder? It could not consist in their abruptly leaving the meeting, as though Mr. Bates had whipped them out as he represents; for they were among the last that went away. Then, what was it? It could consist in nothing else than the breaking in upon one another when Mr. B. was talking, and sometimes two or three were talking at once. And did Brn. Low and Crawford leave then? certainly not; for they were in the hottest of the conflict. But who commenced that disorder? Mr. Bates was the very man that commenced it. How? by breaking in upon Bro. Low when he was talking. Bro. Hamilton also broke in when others were talking. This is what caused the disorder and confusion. Now then, instead of the rebuke of which Mr. Bates speaks, resting upon the heads of Brn. Low and Crawford, it will rest upon his own head in the day of judgment, unless he repents and confesses his false statements and misrepresentations. If Mr. Bates had stated the plain facts in the case, they would not have been noticed. But as he has not, we think that justice to God and humanity, and the cause of truth, and to our brethren demand that a correct statement of the facts in the case should be made and published, not only to the readers of your paper, but to those of the Harbinger. For there are some brethren who took your paper last May, that do not now take it, and still suppose that Mr. Bates stated the facts as they were.

In conclusion, we would say to the brethren and sisters generally, be on your guard, that ye be not deceived by the false statements and misrepresentations of Mr. Bates and his associates, for this is their general course in attempting to prove their false theories, and to support their test questions. They say that those who worship God on the first day of the week, instead of the seventh, are sailing under the black flag of the

Popacy—have the mark of the beast—cannot be saved—that they themselves are the 144,000 that are sealed, that in keeping the seventh day, they become sealed and that all the prophetic periods terminated on the tenth day of the seventh month, in 1844, that then the bridegroom came, and the door was shut, and that they are now judging or condemning the world by proclaiming these doctrines, which are a species of Shakerism, and the most of them are zealously advocated by S. S. Snow, the blasphemous and false prophet, who claims to be the prophet of God, of whom Moses spake, and said that God would raise up like unto him. Again we say, dear brethren and sisters beware! Beware! for the devil is come down unto you in great wrath, for he knows that his time is short. His deceptions will soon end, the prophetic periods will soon close, and the bridegroom appear in the clouds of heaven with power and great glory.—The nations will soon be gathered together, in the eastern world, the seat of the prophecy, and then will Zion's King appear and build up Zion, and reign upon the throne of his Father David forever, and of his kingdom there shall be no end. Amen.

We whose names are hereunto signed, do testify that these are the plain facts in the case, and request that they may be published in the Advent Review, and in the Advent Harbinger.

C. W. LOW,  
C. CRAWFORD, JR.,  
M. WHITAKER,  
NATHAN RICHARDSON.

Fredonia, N. Y.

[NOTE.—The Review declines publishing this statement. This is unfair, as it has previously given the opposite side of the matter. But this is not to be wondered at, for misrepresentations and fearful perversions of the plain word of the Lord, are prominent traits of that paper.—Ed.]

## Correspondence.

FROM BRO. J. WILSON.

DEAR BRO. MARSH:—With gratitude I record the goodness of God to me since I left my old home the 12th day of February, 1851. Having obtained help of God I continue unto this day, witnessing wherever I go, none other things save the words of truth as I understand them. I have had a long tour, and witnessed many pleasant and happy seasons with my brethren, and seen many unhappy things among them, which I very much regret should exist among professed Christians of any order, but more especially among those who are professedly waiting for the coming of our Lord. They all have treated me well, and a great portion of the time I have enjoyed the love of God in my own mind exceedingly well.

My health has been good, and is now as good as it was when I was twenty-five years old, and I am now in my seventy-sixth year. I feel deeply indebted to God for his goodness to me during more than three-quarters of one hundred years! I deeply regret every error of my whole life, and have a lively hope of forgiveness through Christ.

I am now in the town of Half Moon, on my way to Chautaugus county, N. Y., my former home, and as I never expect to visit again the Eastern States, and perhaps not east of Buffalo, I therefore calculate to spend three months visiting as many of the churches between this place and Buffalo as I can. I shall make no appointments but on the Sabbaths. The Lord willing, I shall attend them agreeable to notice given.

A pilgrim on my way to the kingdom of God on earth, J. WILSON.

Half Moon, N. Y., July 5, 1852.

BRO. B. B. SCHENCK, Plainville, N. Y., June 14th, 1852, writes:

My mind reverts frequently to Rochester, the Conference, and also to your kind family.—I feel that I am strengthened by my associating in that Conference. So far we have few attractions in our vicinity.

BRO. GEORGE STORRS, New York, July 3, 1852, writes:

I am satisfied there never was a time when more could be effected in spreading our views on immortality through Christ alone, than now. Multitudes in the Churches, or in Christendom, are shaken in their paths of Endless misery.—The tendency is to Universalism, Restorationism, Spirit Rapping, or open Infidelity, all growing out of the belief of the soul's immortality.—No human power can arrest this flood; but the truth of Life in Christ alone, if it can be placed before the mind, will arrest the sincere inquirers who are serving God according to the best light they have, and save them from the inundation that is now rising to sweep the nominal churches to ruin.

May God in mercy arrest the swelling flood, or at least save the long deluded sheep.

## Editing a Paper.

HEAR what the National Intelligencer says about editing a newspaper:

"Many people estimate the ability of a newspaper, and the industry and talent of its editor by the editorial matter it contains. It is comparatively an easy task for a frothy writer to pour out daily columns of words—words upon any and on all subjects. His ideas may flow in one wishy washy everlasting flood, and his command of language may enable him to string them together like onions; and yet his paper may be a meager and poor concern. But what is the toil of such a man who displays his leaded matter largely to that imposed on a judicious, well-informed editor, who exercises his vocation with an hourly consciousness of his responsibilities and duties, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, a humane physician upon a patient, without regard to show or display! Indeed, the mere writing part of editing a paper, is but a small portion of the work. The care, the time employed in selecting, is far more important, and the tact of a good editor is better known by his selections than by anything else, and that we all know is half the battle. But as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general tone, its temper, its uniform consistent course, its principles, aims, its manliness, its dignity and propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they find time to write at all.

A GOOD NAME.—Always be more solicitous to preserve your innocence than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do as the guardian of your reputation, is to remove injurious aspersions. Let not your good be evil spoken of, and following the highest examples in mild and explicit self-vindication. No reputation can be perfect which does not spring from principle, and he who would maintain a good name should be mainly solicitous to maintain a good character void of offence toward God and man.

A newspaper is a Law book for the indolent, a sermon for the thoughtless, a library for the poor. It may stimulate the most indifferent, instruct the most profound.

Affection like spring flowers, breaks through the most frozen ground at last; and the heart that seeks but for another heart to make it happy, will never seek in vain.

A spoonful of horse radish put into a pan of milk will preserve the milk sweet for several days, either in the open air or in a cellar, while other milk will turn quite sour.



# The Harbinger & Advocate.

'SPEAK THE TRUTH IN LOVE.'—PAUL.  
ROCHESTER, SATURDAY, JULY 10, 1852.

## THE REST OF THE DEAD.—REV. XX. 5.

Who are they? It is thought by some persons that they are a certain portion of the righteous who will not be raised until the termination of the millennial reign of Christ. And how do they prove this position? By an inference, thus: 'And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.' (verse 4.) 'But the rest of the dead lived not again until the thousand years were finished.' (verse 5.) It is assumed that in both verses the same class of dead are referred to; hence the conclusion is that the 'rest' must be righteous, and will not be raised until a thousand years after the other portion have their resurrection.

This inference would be very conclusive, if there were no other dead than the righteous. But as there are both righteous and unrighteous dead, we may infer that the 'rest of the dead' here mean the unrighteous. How shall this be settled—or how shall we determine which inference is correct? By the context, and other plain Bible testimony. To this rule no one can reasonably object. Well, what says the context? Does it teach that only a part, or all of the righteous will be raised in the first resurrection? We will see.

'Them that were beheaded for the witness of Jesus, [Martyrs under the gospel dispensation.] And for the word of God, [Martyrs of every age,] and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. [All the children of God who were not martyrs. These, of every class, in every age, lived and reigned with Christ a thousand years; they will have a part in the first resurrection.] Hence 'the rest of the dead' must refer to those who are not children of God.

1 Cor. xv. 23. 'But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming.' This is plain testimony, and teaches that 'they that are Christ's,' will be raised from the dead at his coming. Who are Christ's? For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Gal. iii. 26-29. Certainly all the heirs of God are included in this testimony, hence all will be raised at the coming of Christ; it will be at his coming, and not a thousand years after, for the trumpet shall sound and the dead shall be raised incorruptible. 1 Cor. xv. 52.

1 Thess. iv. 16. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first.' The dead in Christ, not a part, but all of them, will be raised at the coming of Christ; hence they will have a part in the first resurrection, and no portion of them will constitute the 'rest of the dead,' which will be raised at the end of the millennial reign of Christ.

Rev. xi. 13-18. 'And the seventh angel sounded. . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.' This evidence must clearly embrace all the children of God, who will be rewarded at the sounding of the seventh trumpet. Hence they will be raised in the first resurrection.

Heb. xi. 32-40. 'And what shall I more say? for the time would fail me to tell of Gedeon; and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn

asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.'

All classes of the children of God are embraced in this catalogue, to whom are promised a part in a better resurrection, which doubtless is the first. They are children of Abraham, by faith in Christ, and will have a resurrection, and possess the promised inheritance with him.

From this testimony it is evident that all the righteous dead in their graves at the coming of Christ, will then be raised, and that the 'rest of the dead' who will not live until a thousand years after, are another class of the dead. May we be among the blessed and holy, that we may have a part in the first resurrection, and be permitted to reign with Christ a thousand years, and then forever.

## A FAIR OFFER.

We have a quantity of Hymn Books bound in lambskin, and we propose to send one of the same, to any person who will send us the name of a new subscriber to the Harbinger accompanied with two dollars. Or, we will give fifty cents worth of our pamphlets entitled 'The Purpose of God, or the 24th of Matthew,' by E. R. Pinney, and the Harbinger for one year, to every new subscriber, who will send us two dollars.

The postage on the hymn books will be 10 cents under five hundred miles and 20 cents over that distance. The postage on each pamphlet will be 2 cents under five hundred miles and 4 cents over that distance, which must be pre paid by the persons who order them. Let those who wish to avail themselves of this offer, send on their names immediately. Will our agents and patrons generally, interest themselves in this matter? A favorable opportunity is offered you for doing a little good—will you improve it?

## JERUSALEM IS YET TRODDEN DOWN.

From the following document it will be seen that the same power that held under its control the sacred localities in A. D. 1744—controls them in A. D. 1852; and the Grand Turk, in his imperial dignity says to the interested parties—'Let them at present be contented,' to have matters remain as they were settled by royal decree in 1744. That decree will not be broken until His whose right it is shall come and break it, and give the sacred localities to those whose right they are.

The Sicils of Athens, gives the following as the text of the firman which definitively regulates the question of the Holy Places:

'Hattumayun, (imperial decree) published toward the end of the month Revi-ul ahir, of the year 1263 of the Hegira, (1852), concerning the question of the Holy Sepulcher, &c., in dispute between the Greeks and the Catholics:

'This is my royal decree concerning the question of the Holy Sepulcher, &c., of Jerusalem, hitherto in dispute, after a rigorous examination of all the documents which are in the possession of my Greek and Latin subjects—a decree which confirms all the privileges accorded to the Greeks by my glorious ancestors, and particularly by my illustrious father, and which have been already sanctioned by myself. Let this decree be for the future superior to every other act.'

'Firman addressed to the Governor of Jerusalem, Hafiz Pasha, and to the Cadi of the same city, as well as to the members of the Council of that place.

'Whereas the differences which have frequently arisen between the Greeks and the Latins concerning the holy places, inside and outside Jerusalem, have again been renewed in these latter times, a commission, composed of several ministers, illustrious magistrates, and others, was formed with the consent of both parties to examine the question. The object of this examination was the question of the places in dispute between these two religious sects, and which consist of the great cupola of the Church of the Resurrection; the little cupola in the interior of that church, covering the place where the sepulcher of Jesus Christ is situated; the descent from the cross, the Golgotha, situated in the interior of the same church; the arcades of the Holy Virgin; the church of Bethlehem, and the cave where Jesus Christ was born; and the birth-place and tomb of the Holy Virgin.

'Of all these places, the claims of the Latin for the great cupola, as it belongs to the whole building, for the little cupola, the descent from the cross, the Golgotha, the arcades of the Holy Virgin, the Church of Bethlehem, and the birth-place, are not just, and in consequence it has been resolved, that all those places shall remain as they are. But as a key of the northern and southern gates of the great church, and of the entrance of the cavern mentioned above, was previously given to the Greeks as well as to the Latins and Armenians, and as that concession was confirmed by a firman published in the year 1160 of the Hegira (1744) let them at present be contented with that concession. As to the two gardens near the Franciscan Convent of Bethlehem, also claimed by the Latins, since, according to the ancient and new edicts, they were under the superintendence of the two parties, let them still remain so.

'The representations on the part of the Latins for exclusive possession of the tomb of the Virgin, founded on some edicts which they possess, are not just, but, inasmuch as hitherto the Greeks, the Armenians, the Syrians, and the Copts exercised their religious ceremonies in the holy tomb mentioned above, and considering that the religious worship in the interior of the place, in consequence of the exercise of so many religious forms of worship in the same place, does not belong exclusively to a single one of those Christian creeds, and that it is known that in virtue of ancient concessions the Catholic Christians also perform their religious ceremonies there; in consequence, and on condition that the not the slightest change is to be made in the administration and present state of the tomb in question, the confirmation of that concession to the Catholics is declared to be just.

'The rights accorded to the Greeks, subjects of my puissant Empire, and confirmed by me in virtue of Imperial decrees, and the maintenance of which is one of the particular objects of my Royal solicitude, having been solemnly approved of by me, no person whatever will be permitted to undertake any act whatever contrary to the present decision. In what concerns the Church of the Ascension, in the Garden of Olives, at Jerusalem, since hitherto the Latins have exercised their religious services there once a year, that is to say, on the day of the ascension of Jesus Christ, and that the Greeks exercise their religious ceremonies outside the Church, and that in the same place a Turkish mosque exists, the church in question does not belong particularly and exclusively to any of the Christian rites above mentioned.

'But, considering in my Royal justice that it is not proper that the Greeks, being subjects of my puissant empire, should not be able to exercise their religious worship in the church itself, it has been decided that hereafter the Greeks, the same as the Latins, are not to find any obstacles in praying and performing their religious ceremonies in the interior of that church during the religious days mentioned, on the condition that the present order and state of things be not in any way changed, and that the door of the church be kept, as hitherto, by a Mussulman porter. In order that mention may be made of this state of things in the firman issued in the month of Deval of the Hegira (1254), and in the Royal order passed on the subject, we have rendered an Imperial ordinance, in conformity to which the present Royal decree has been published by our Imperial Divan, and which has been handed over to the Greeks. You, taking cognizance of that act, are to direct all your attention to prevent any violation of the above-mentioned decisions, not only on the part of the Greeks, Armenians, Syrians and Copts, but also of the Latins.'

'LIVE FOR SOMETHING.—Thousands of men breathe, move, and live—pass off the stage of life and are heard of no more. Why? None were blessed by them, as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness; and they were not remembered more than insects of yesterday. Will you thus live and die O man? Live for something. Do good, and leave behind you a monument of virtue; that the storms of time can never destroy. Write your name by kindness, love, and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.—Dr. Chalmers.

Remember the poor.

## KOSSUTH AMONG THE PROPHETS.

[The following extract from Kossuth's lecture delivered in New York, in the Broadway Tabernacle Monday evening, June 21, will be read with deep interest, by every student of prophecy. It will be observed that Kossuth has no hope of the world's emancipation from its present bondage and corruption, by the power of either, or all the prevailing systems of theology now being propagated in the world. With him Catholicism and Protestantism have proved a failure; and now his only hope is the triumph of his principles through the influence of a righteous nation. Though he sees the truth here dimly—like men as trees walking—he nevertheless sees it, thus far, in the light of the sure word of prophecy; for it will be through the influence of a righteous nation—not the American however—but the Israelitish nation, under the righteous government of the King of righteousness, and his immortal saints that universal peace will be proclaimed to the world. Such testimony as this, though mingled with some error, weighs heavily against the conflicting popular dogmas of the sects, but in favor of the precious truths of the Bible, which clearly teach that the only hope of the world being freed from the power of human oppression—is the coming of the Lord of Glory to take the throne of empire, and rule the world in righteousness. Kossuth says:]

'I certainly have an unwavering faith in the destinies of humanity, and though the mournful example of so many fallen nations instructs us that neither the diffusion of knowledge, nor the progress of industry, neither prosperity, nor power, may, not even freedom itself, can secure a future to nations, still I say there is one thing which can secure it; there is one law, the obedience to which would prove a rock upon which the freedom and happiness of nations may rest sure to the end of their days. And that law, ladies and gentlemen, is the law proclaimed by our Savior; that rock is the unperverted religion of Christ.

'But while the consolation of this sublime truth falls meekly upon my soul, like as the moonlight falls upon the sea, I humbly claim your forbearance, ladies and gentlemen; I claim it in the name of the Almighty Lord, to hear from my lips a mournful truth. It may dispense you; it may offend, but truth is truth. Offended vanity may blame me; power may frown at me, and pride may call my boldness arrogance, but still truth is truth, and I, bold in my unpretending humility, will proclaim that truth. I will proclaim it from land to land and from sea to sea; I will proclaim it with the faith of the martyrs of old, till the seed of my word falls upon the conscience of men. Let come what may, I say with Luther: God may help me, I cannot do otherwise. Yes, ladies and gentlemen, the law of our Savior, the religion of Christ can secure a happy future to nations. But, alas! there is yet no Christian people on earth—not a single one among all! I have spoken the word. It is harsh, but true. Nearly two thousand years have passed since Christ proclaimed the eternal decree of God to which the happiness of mankind is bound, and sanctified it with his own blood; and still there is not one single nation on earth which would have enacted into its law book that eternal decree.

'Men believe in the mysteries of religion, according to the creed of their church; they go to church, and they pray and give alms to the poor, and drop the balms of consolation into the wounds of the afflicted, and believe they do all that the Lord commands to do, and believe they are Christians. No! Some few may be, but their nation is not—their country is not; the era of christianity has yet to come; and when it comes, the only then, will be the future of nations sure. Eye it from me to misapprehend the immense ben which the Christian religion, such as it already has operated in mankind's history. It has indeed the private character of men, and the condition of millions; it was the nurse of a civilization, and softening the manners and fashions of men, its influence has been felt even in the worst quarter of history—in war. . . . But that beneficial influence of Christianity we cheerfully to acknowledge, yet it is still not to be forgotten that the law of Christ does yet no where rule the Christian world.

'The fact that the religion of Christ never yet was practically an all-overruling law, the obedience to it outweighing every other consideration, we have directed the policy of nations, that fact is a source of evil, whence the oppression of millions has overflowed the earth, and which makes the re of the proudest, of the freest nation, to be a house built upon sand. . . . No man can, with full right, claim the title of a Christian, no government, the title of a

Christian government, which is not founded upon the basis of Christian morality, and which takes it not for an all-overruling law, to fulfil the moral duties ordered by the religion of Christ toward men, and nations, who are but the community of men, and toward mankind, which is the community of nations. Now, look to those dread pages of history, stained with the blood of millions, spilt under the blasphemous pretext of religion; was it the interest to vindicate the rights and enforce the duties of Christian morality, which raised the hand of nation against nation, of government against government? No; it was the fanaticism of creed, and the fury of dogmatism. Nations and governments rose to propagate their manner to worship God, and their own mode to believe the inscrutable mysteries of eternity; but nobody has yet raised a finger to punish the sacrilegious violation of the moral laws of Christ, nobody ever stirred to claim the fulfillment of the duties of Christian morality toward nations. . . . The task of this glorious progress is only to be done by a free and powerful nation, because it is a task of actions, and not of teaching. Individual man can but execute it in the narrow compass of the small relations of private life; it is only the power of a nation which can raise it to become a ruling law on earth; and before this is done, the triumph of Christianity is not arrived—and without that triumph, freedom and prosperity, even of the mightiest nation, is not for a moment safe from internal decay or from foreign violence.'

## "OCCUPY TILL I COME"—JESUS.

ALL of the servants of our absent, but soon to return Lord are included in this command; hence every one will have to give a strict account of his or her stewardship in the day of Judgment, how they have used the talents committed to their charge. They should not keep back part of the price for selfish purposes, but are strictly required to put every dollar of their Lord's money into his cause, and themselves also. There can be no reserves in this case, that will be acceptable with Him who gave his beloved Son, who laid down his life that we might live. When such great sacrifices have been freely made for us, it is but just that we should make suitable returns for this unbounded love and disinterested benevolence. Son or daughter, give me thy hearty, thy whole heart—is the requirement of your most merciful Creator and kind Benefactor. If you do this, all you have will be freely given to him: for that being who has your whole heart, will hold full control over your treasures also.

Has God your heart?—or do you love the world, its pleasures, fashions and ways more than you do him? Examine yourselves impartially and faithfully, and prove yourselves on this important matter. If you love the cause of your glorious Lord, not in word and tongue only, but in deed and in truth, you will show it by your fruits. You will not be an idler in the vineyard, but a laborer in the heat as well as the cool of the day. You will also delight in giving such things as you possess to meet the various expenses of the cause. Neither will you be stunted nor grudging in your offerings, but will give cheerfully and bountifully whenever an opportunity offers, and duty demands it at your hand. In a word—it will be your supreme delight to do all you can, with all you have and are, for the promotion of the cause of God. That cause you will consider one and the same in all places. Hence you will feel the same interest in its prosperity abroad as you do at home. It is a selfish benevolence, if such a thing can be, which will give only for the promotion of the cause at home, or in one's own church, city or neighborhood. The disinterested love of God embraced the world, and we should imitate Him in our gifts and efforts to carry forward the glorious economy of redemption.

There are means sufficient among us, if brought out from the places where they are now hid in the earth, or held in the hands of God's stewards—to carry forward the good work in every department, free from embarrassment; and somebody will have a sad account to render in the great day of reckoning, if this work languishes. Do you know that the talents which are to be occupied, do not consist only in a gift to preach and write the truth; there are other talents, such as bread, meat, clothing, cash—and all necessary blessings of this life, which every rich family daily use, and ministers and publishers must have to enable them to use their talents to good advantage. It would not do to give all the talents to the ministers and editors, for this would take away the blessing from the great mass. Each one has his station and proper work assigned him in the church of God, and if each does his duty, whether in preaching, writing, publishing, or giving

## ETERNAL LIFE.

NOT AN HEREDITARY ATTRIBUTE OF MAN, BUT THE GRACIOUS GIFT OF GOD, THROUGH JESUS CHRIST.

Proposition IV.  
Eternal Life, though the free gift of God, through Jesus Christ, to the world, is, nevertheless, conditional.

I. Matthew xix. 16. Good Master, what good thing shall I do, that I may have eternal life?—Jesus answered, if thou wilt enter into life, keep the commandments.

II. Mark xvi. 16. He that believeth (the Gospel) and is baptized, shall be saved; but he that believeth not (the Gospel) shall be condemned.

III. John iii. 5. Except a man be borne of water and the spirit he cannot enter into the Kingdom of God.

IV. John iii. 15. Whosoever believes on the Son of Man shall not perish, but have eternal life.  
V. John iv. 14. Whosoever drinketh of the water that I shall give him, shall never thirst; but

to the minister, or the publisher, or the poor, then each will be equally useful and alike blessed.—While the one class occupies their mental talents, or powers, the other class should occupy their temporal talents, or blessings. And it is no more the duty of the one to give all they have for the benefit of the cause, than it is for the other to bestow all they possess for the same purpose. And if it is woe unto the minister if he does not preach the Gospel, it is woe to the hearer also, if he does not use his temporal blessing to meet the wants of the cause. We are all fellow laborers with God, in this good work, but all do not labor with the same instruments. Some can use their voices, others their pens, some their prayers, words of counsel, exhortation and comfort, and others, their bread, meat, raiment, and cash. In one or more of these ways, every disciple of Christ can preach or publish the truth. Though all have not the gift to preach a sermon, or write an essay, they can help provide for the wants of those who can and will do these things.

And now we seriously ask each and all, will you employ the means you have for the promotion of the cause of Christ? Will you preach with your cash, or the property which you can spare for this most worthy object? When we call upon you to preach thus, we do not wish to be understood that there is no other way to accomplish this work than by giving directly for the support of the minister who labors among you, for there are many other objects that should share in your gifts. The several tents that are now in the field, and doing much good, should be sustained, and chiefly on new ground. A general assortment of books, pamphlets and tracts on the great truths specially needed for this age, should be generally and freely circulated where there is a reasonable prospect of doing any good—and those who have the means, should see that funds are not wanting to carry out, on a liberal scale, this work of benevolence and mercy.—Our periodicals should be better sustained than they are. Their list of subscribers should be greatly enlarged, and many patrons should pay better than they do, for some never pay! Instead of preaching with what they justly owe, to say nothing about giving, they withhold from the publisher his just dues, and thereby limit his usefulness, and cripple his energies in the cause of the Lord! We will know whereof we speak in this case, for we have just sent bills to certain of our patrons, to the amount of over fifteen hundred dollars, on past accounts of the Harbinger! Had all loved the cause as they ought, we should have saved this trouble and expense, or if they love it now, they will respond to our calls most promptly, and try to be more punctual in the future.

Finally, our heart and hands should be in the work of the Lord, and no labor in our power to perform, nor said we can impart to others engaged in the same good cause, should be withheld. We should not be weary in well doing, for in due season we shall reap the reward of eternal life, if we faint not. And those who sow bountifully will gather a rich harvest, therefore let us open our hands wide, and in the morning sow the seed of life, and in the evening not withhold the same liberal hand, trusting in the great Husbandman, to crown with success our good intentions and humble endeavors to occupy in the field in which he has called us to labor.

VI. Romans vii. 13. If you have lived according to the flesh you shall die; but, if, through the Spirit, you put to death the deeds of the body, you shall live.  
XVII. 2 Timothy ii. 12. It is a faithful saying; for if we be dead we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us.  
XVIII. Hebrews v. 9. Jesus being made perfect (by a resurrection of life) became the author of eternal salvation unto all them that obey him.  
XIX. Hebrews x. 36. You must persevere in doing the will of God, that you may obtain the promised reward.

XX. 1 John ii. 17. He that doeth the will of God abideth forever.

XXI. 1 John iii. 15. No murderer hath eternal life abiding in him.

XXII. Revelation ii. 7. To him that overcometh I will give to eat of the Tree of Life, which is in the midst of the Paradise of God. Verse 11, he shall not be injured by the second death.

Now, we do not hesitate to say, that these passages prove that Eternal Life is conditional, or obtainable by those who conform to certain fixed and unalterable stipulations. The expressions 'if,' 'he believeth the Gospel and is baptized,' 'Except,' 'whosoever,' 'as many as,' 'to take from among,' 'to every one who,' 'to them who,' and so forth, are all terms of condition. The reply of Jesus to the young man gives the gist of the whole matter, 'if thou wilt enter into life, keep the commandments.'—Now this teaches us the truth positively and plainly; and if we can ascertain distinctly the laws to which God demands our obedience, we need be at no loss to determine what is the mind of God in relation to those who are disobedient to his requirements.—Jesus has placed the obtaining of Eternal Life upon hypothetical grounds—he suspends the future glory of honor, immortality and Eternal Life of the Human Race upon an 'if,' consequently, nothing can be plainer than this, namely, that he that obeys the law of faith will obtain them, and he that obeys it not will never see life eternal, but be turned back into the darkness and silence of the Second Death forever.

Again, if Eternal Life be conditional, that is, attainable by obedience to the moral laws of God, none can possibly attain to it, who either cannot or will not conform to the terms upon which it is freely and graciously offered. The disabilities of those who cannot observe God's commandments are various; and may be arranged under the heads of physical and circumstantial impediments. Those who are physically incompetent do not enter into the purview of the Gospel at all. The proclama-

tion of this law is addressed to all capable of rational investigation—to all who can think, weigh testimony, and determine according to the evidence in the case. It does not expect them to obey it who are physically incompetent to will or not to will; nor does it offer salvation to any who have neither heard of Jesus, nor of the Gospel of his reign.

'All the world,' saith, the Scriptures, 'is guilty before God.' How comes this universal guilt upon the race of man?

First, by the transgression of God's law by the first man; secondly, by all men being born of a transgressor; and, thirdly, by their own personal transgressions.

The first man and woman were alone responsible for their eating the forbidden fruit. Because they did this, they were placed under a new constitution, different from that under which they were before they sinned. Then every thing was very good, and themselves very good likewise; but having sinned they became sinners, and the subjects of good and evil in their cup of life. Their state was now changed by disobedience.

They were in a state of sin, and therefore under a constitution of sin. Under this constitution they became liable to a great variety of evils, all of which are consequent upon sin. Having thus fallen into degradation, they became the progenitors of the world. Is it reasonable to expect that their offspring would be 'very good' as they were, when they came from the plastic fingers of their Creator, who moulded them from the dust! On the principle—which is a universal law and without exception—that 'like begets like,' we should look for a progeny like themselves, subject to all the ills of life; citizens of the same state and related to the same constitution.

And this, in truth, is our natural inheritance.—We come into the world involuntarily. We find ourselves here, the subjects of evil, and distress, and death, without having ourselves committed any thing worthy of stripes. But why are we thus involuntarily subject to frailty? Because we are, according to the law of nature, born into a state of sin, and thus placed under a constitution of sin.—Why God pleases that things should be ordered thus, is not our province at this time to inquire.—The fact is indisputable, for it is the experience of every day. Because, then, the offspring of sinners are born into a state of sin, and are placed under a constitution of sin, they are sinners, even before they can discern between the evil and the good; they inherit the ills of life and the pains of death, and beyond this, as creatures born subject to frailty, they have neither hopes nor fears. They are under the law of nature, which God enacted when he said, 'out of the ground would thou take; dust thou art, and to dust thou shalt return.'

Thus the Earth is peopled by inhabitants who are 'constituted sinners'; death reigns over them all, and by fell swoops, whisks them into the dust from age to age. As we have said before, but for the goodness of God the Earth would continue the vast charnel house of humanity forever. But he did not intend this Animal Kingdom to be the final state of mankind. From the Scriptures we have quoted, we learn that his plan is, to take from among its subjects a people who shall constitute a Spiritual Kingdom to inhabit the earth forever. Not to transform all the men, women, and children, of the Animal Kingdom into the men, women, and children of the Spiritual Kingdom; but to take from the Animal Kingdom such materials as will answer to build up the Spiritual. The Christian era found the Gentile world under 'times of ignorance'; in which they had been enwrapped for ages, and under which millions of men have continued to this day. Does ignorance make men criminal, when they possess not the means of knowledge? No; and therefore Paul addressed the constituted sinners at Athens, 'the times of this ignorance God hath winked at,' or overlooked; and to those of Lyconia, 'God in former generations permitted all the nations to walk in their own ways,' 'receiving in themselves that recompense of their error that was meet'—being worthy of death from which they have no release. And if helpless ignorance do not eradicate men so as expose them to the second death, shall we say that sinners, because in helpless ignorance, ought therefore to enjoy or share in the rewards which are reserved for those who know God and obey the Gospel of Jesus Christ?

'The new man is renewed by knowledge,' says Paul, 'after the image of Him who created him'; yea, it is animal man and woman renovated by a knowledge of the truth and subjects of the resurrection of the just, of whom the Spiritual Kingdom of God is composed. . . . Now, since the days of Noah, God has not deliv-



Four copies, (to one address).....	1 00
Fifty copies (to one address).....	10 00

Postage added on those sent to Canada.



## Poetry.

From the Christian Palladium.

## Psalm cxlviii. Paraphrased.

Praise ye the Lord, ye stars of night,  
His greatness and his works of might!  
Angels with him in heaven above,  
Praise all his boundless power and love,  
And ye his hosts, lift high your voice,  
And praise him while your hearts rejoice!  
Praise him, fair sun that roll'st on high,  
And sendest blessings from the sky;  
And the pale moon, still loud proclaim  
The wonders of Jehovah's name.  
Praise him ye stars that constant shine  
By his commandment, all divine;  
Ye heaven of heavens praise him still,  
And waters that obey his will,  
And praise the Lord, ye quiet earth,  
To all thy beauties he gave birth;  
And snow and wind, O whisper low  
The glories of his works ye know;  
Mountains and hills, your heads bow down,  
And trees and plants his praises own;  
All living things on earth we see,  
Praise him ever fervently.  
Kings of the world, forget your pride,  
And praise him while on earth you bide;  
Princes and people, judges, all,  
Praise ye the Lord, it is his call;  
Young men and maidens, praise his name,  
Old men and children still the same,  
Unite your voices, sing his praise  
In happy, joyous, thankful lays,  
Join e'er to bless his name adored,  
Fulfill the mandate, Praise the Lord.

July, 1892.

B. C.

## Miscellany.

## The Wheat and the Chaff.

A DISCOURSE—BY J. S. WHITE.

[THIS is the title of a valuable pamphlet recently published by Bro. J. S. White, Worcester, Mass., of whom it may be had: also at the office of the 'Watchman,' Hartford, Ct. We thank the friend who has favored us with a copy. The following are extracts from the work:]

The Prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord.—Jer. xxiii. 28.

It is a general belief that the kingdom of God, or kingdom of heaven, was 'set up' on the earth, eighteen hundred years ago, and in connection with the first advent of our Savior.

God has promised that he will establish a kingdom on the earth.—Dan. ii. 44:—'And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

In harmony with this prophecy, we are taught by our Savior to pray, 'Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in the earth, as it is done in heaven.' So long as we may thus pray, this kingdom is in the future. We need not pray for it after it has come. The scriptures show us where the kingdom of God is to be located: on the earth. How long shall it remain? 'It shall never be destroyed; and shall not be left to another people; and it shall stand for ever.'—What will be the character of this kingdom?—God's will, will be done in it, as it is done in heaven.

The disciples at one time supposed the kingdom of God would come in their day. This supposition our Savior corrected in the parable of the nobleman. Luke xix. 11, 12:—'He added and spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.—He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.' See the whole parable.—By this the Savior taught them that the kingdom would not come until he had been away, and had returned. But if the kingdom did come in the Savior's day, the disciples were correct in their expectation; and if so, the correction which Christ made, amounted to nothing. After they were 'endued with power from on high,' on the day of 'Pentecost,' they never expressed a word implying that the kingdom had come, or would come, until Christ the nobleman should return. They always spoke of it as in the future.

Acts xiv. 22:—'Confirming the souls of the disciples, and exhorting them to continue in the

faith, and that we must through much tribulation enter into the kingdom of God.'

1st Thess. ii. 12.—'That ye would walk worthy of God, who hath called you unto his kingdom and glory.'

2nd Tim. iv. 1:—'I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.'

2nd Pet. i. 10, 11:—'For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.'

It may be necessary to remark, that Christ is to be the ruler in this kingdom. What saith the Word? 'He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.—And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.' Luke i. 32, 33. 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.' Rev. xi. 15.

It is true that some of the subjects of the kingdom have been in every generation; and they have had the character and spirit of the kingdom. Thus God has been preparing materials for his kingdom. To this preparation, reference is often made in the New Testament. But the setting up or establishment of the kingdom, is a work that remains to be done, 'at the appearing of our Lord Jesus Christ.'

It is a prevailing sentiment that the christian receives his reward at death: that he then goes to heaven and glory in a state of salvation.

But what say the scriptures?

Luke xiv. 13, 14:—'But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.'

It is not at death, but at the resurrection from the dead, that the christian receives his reward. Rev. xi. 18:—'And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.'

By turning to the connection, you will see that this takes place when the 'seventh angel' shall sound. Then will the dead be judged; and then, will the saints, small and great, receive their reward. You will also see that this is the time the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Rev. xxii. 12:—'And behold I come quickly: and my reward is with me, to give every man according as his work shall be.'

Phil. iii. 20, 21:—'For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.'

Col. iii. 3, 4:—'For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.'

1st Thess. i. 9, 10:—'Ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven.'

Chap. ii. 19:—'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming?'

Chap. iii. 13:—'To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with his saints.'

Chap. iv. 13-19:—'But I would not have you to be in ignorance, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them

also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.'

It will be observed that Paul in this place was writing to those who had lost Christian friends by death. Does he attempt to comfort them by saying their friends had gone to heaven and glory; that they were receiving their reward; that they were then praising God in a state of salvation? Does he even intimate any thing of the kind? If there were ever an occasion for the Apostle to speak of the above sentiments, provided they are true, was not this one? He was writing to, and for the comfort of those who sorrowed for the loss of their friends. What were the subjects he presented for their consolation? The coming of the Lord; the resurrection of the dead; the gathering of all the saints to meet the Lord in the air; and the fact that from that time they would be forever with the Lord. 'Wherefore,' says he, 'comfort one another with these words.'

How unlike these, are the subjects generally introduced, for the comfort of those who have lost Christian friends. These are often left out altogether, and others entirely different, and opposite even, are made to take their place. 'He that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.'

2nd Tim. iv. 6-8:—'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.'

When did Paul expect to receive his crown? Not at death; but at that day. What day?—The day of the appearing of the Lord. 'Be thou faithful unto death, and I will give thee a crown of life.'—Rev. ii. 10. Paul had been faithful unto death; he was confident, therefore, that Christ would give him a crown of life, at his appearing. 1st Pet. v. 4:—'And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' John iii. 2:—'Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.' Heb. ix. 28:—'So Christ was once offered to bear the sins of many: and unto them that look for him, shall he appear the second time, without sin unto salvation.'

We see, the apostle has predicted future salvation on the appearing of Christ the second time. If, therefore, he does not so appear, we shall look for salvation but in vain. We see, therefore, that death is not the time when the Christian receives his reward,—when he appears in heaven and glory in a state of salvation. No. All this is to be experienced consequent upon the coming of Christ, and the resurrection from the dead.

With the above scriptures agree the following: Rev. xiv. 13:—'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.' Please turn to this chapter, and you will see the point of time, from which the dead are there said to be blessed: it is from the time of the harvest of the earth. The Savior has taught us in the parable, that 'the harvest is the end of the world,' or age. Matt. xiii. 37-43. When the harvest shall come, the angels will be sent forth, as John saw in his vision, (Rev. xiv.), to gather the people of God. From that time, those who have died

in the Lord are blessed. From henceforth, they enter into rest and their works follow them. 'There remaineth, therefore, a rest for the people of God.'—Heb. iv. 9. Turn to 2nd Thess. i. 6-8, and you will see that this rest is a recompense promised to the children of God. You also there see the time when it is to be given. 'When the Lord Jesus shall be revealed from heaven,' &c.

## Seven Ancient Wonders of the World.

THESE were, 1st. The brass Colossus of Rhodes, 120 feet high, built by Cares, A. D. 288, occupying twelve years in making. It stood across the harbor of Rhodes 66 years, and was then thrown down by an earthquake. It was bought by a Jew, from the Saracens, who loaded 900 camels with the brass.

2. The Pyramids of Egypt. The largest one engaged 360,000 workmen 30 years in building, and has now stood at least 3000 years.

3d. The Aqueducts of Rome, invented by Appius Claudius, the censor.

4th. The Labyrinth of Psammethichus, on the Nile, containing within one continued wall 1000 houses, and 12 royal palaces, all covered with marble, and having only one entrance. The building was said to contain 3000 chambers, and a hall built of marble, adorned with statues of the gods.

5th. The Pharos of Alexandria, a tower built by order of Ptolemy Philadelphus, in the year 282 B. C. It was erected as a light-house, and contained magnificent galleries of marble—a large lantern at the top, the light of which was seen nearly a hundred miles off; mirrors of enormous sizes were fixed round the galleries, reflecting everything on the sea. A common tower is now erected in its place.

6th. The Walls of Babylon, built by order of Semiramis, or Nebuchadnezzar, and finished in one year, by 200,000 men. They were of immense thickness.

7th. The Temple of Diana, at Ephesus, completed in the reign of Servius, 6th king of Rome. It was 450 feet long, 200 broad, and supported by 126 marble pillars, 70 feet high. The beams and doors were of cedar, the rest of the timber cyprus. It was destroyed by fire B. C. 365.

Our acquaintance, Mr. Feargus O'Connor, has been finally taken into custody; the English Government says it has no need of the extra grant of two hundred thousand pounds to carry on the Kaffir war; the London Press have opened on the Police of Paris for the threat of the latter to expel their correspondents. In France the Constitutional newspaper and the Government have a nice quarrel. At a Zoll-Verein meeting of the German States, Prussia declares she will have nothing to do, commercially, with Austria, and demands unconditional and immediate answers from the powers in regard to the pending propositions. In Italy, the incorporations of tradesmen and artisans, repressed in 1800, are revived and made subject to the clergy: the Pope, meanwhile, selects a new army of picked men, to be composed of the Swiss. Religious excitements prevail in some Swiss Cantons. The Greek Church dislikes and is much inclined to reject the jurisdiction of the Patriarch of Constantinople. The British Consul has withdrawn from Liberia. The Kaffir war is apparently ended.—N. Y. Daily Times.

## TRUTH.

She stoops no victor's crown to wear,  
Her mark is upward towards the sky—  
Dauntless she sails the upper air,  
'EXCELSIOR' flashes from her eye.  
Her brow with fadeless beauty shines,  
And virtue blooms along her tread,  
While love with constancy combines  
To form a halo round her head.

THE shortest and surest way to live with honor in the world is to be in reality what we would appear to be.

You may glean knowledge by reading, but you must separate the chaff from the wheat by thinking.



# ADVENT HARBINGER

## AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 448.

ROCHESTER, N. Y., SATURDAY, JULY 24, 1852.

New Series---Vol. IV. No. 6.

### Poetry.

Original.

#### The Promise of God is Sure!

BY MARY JANE.

Sin abounds, and love decreases;  
Clouds of darkness hover o'er;  
Daily, wickedness increases  
Among the rich, among the poor.  
All that's earthly, all that's sensual  
Claim the attention of the mass:  
Jesus, and eternal glory,  
As an idle tale they pass.

Many who for Jesus witnessed,  
And as shining lights did stand;  
Now give all their power and influence,  
To the devil and his band.  
True it is, the godly cease to be;  
And the faithful ones decay;  
Vanity is still increasing,  
'Mid the blaze of gospel day.

Has our God his word forgotten?  
Will he let his promise fail?  
Not O no! he sure is faithful,  
He will arise, and he'll prevail.  
Pure are the words of the Lord Jehovah,  
Purer than silver seven times tried,  
He will keep them and preserve them,  
Though the wicked still deride.

He hears the cry of the poor and humble:  
To plead their cause he will arise;  
Though they are weak, and few in number,  
They shall obtain the glorious prize.  
Yea, and amen in Christ the Savior,  
Stands the promise to the saints:  
He is faithful, soon in glory,  
They'll receive inheritance.

Pownal, Vt.

(From the English Liberator.)

#### A Millenarian's Answer

OF THE

#### HOPE THAT IS IN HIM.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—Isaiah xxiv. 21-23.

HAVING given these four parallelisms of Scripture, I will give a few more quotations; and if my readers please, they can follow me with their Bibles, and gather more information on this interesting subject, of which the Scriptures say so much. I would say, 'Search the Scriptures,' and 'see whether these things be so.'—Lay aside prejudice, and, as far as you can, prepossession, and inquire into the nature of that glory which all the prophets testified should follow upon Christ's sufferings.

5. Psa. ii. 8 shows us—1. That the Redeemer shall inherit all nations, and sway his scepter to the ends of the earth. 2. That this reign will be preceded by dreadful acts of vengeance, (ver. 9,) represented by breaking 'with a rod of iron,' &c. By turning to Rev. ii. 26, 27, we learn—3. That the saints shall share in these victories of their Lord, and shall reign with him while nations exist on the earth.

6. By comparing Psa. viii. with Heb. ii. 5-9, we learn—1. That Jesus is raised to great honor and dignity as a reward for his work.—Heb. ii. 9. 2. That he is not yet possessed of the whole of the glorious dignity promised to him. Ver. 8.—3. That this shall be the case in 'the world to come,' when he will be the manifested head of all creation, and be displayed 'as the second Adam, the Lord from heaven,' ruling over land and sea, and making Jehovah's name glorious to the ends of the earth. Psa. viii. 1-9.

7. In Psa. cx. 1, we read, 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' What is

intended by making Christ's enemies his footstool, is set forth ver. 5, 6, of this Psalm. It is the same act as that before referred to, Psa. ii. 9; Isa. xxv. 5, 8, 10; Dan. vii. 9-11; Rev. xi. 15-19, which evidently takes place before the nations are brought under the government of Christ. Now, if it can be proved that Christ continues at his Father's right hand—after his enemies are made his footstool, after the saying is brought to pass that 'death is swallowed up in victory,' (1 Cor. xv. 54, with Isa. xxv. 8,) then may it be proved that he continues there during the time the 'greatness of the kingdom under the whole heaven is given to the saints of the Most High.' But this can not be proved, for it is said that he sits there 'expecting' (Heb. x. 13,) that the same time for which his saints are looking and praying. Titus ii. 13; Rev. xxii. 20.

8. Isa. ix. 6, 7; Hosea iii. 4, 5; Luke i. 31, 32, all declare that the Messiah shall be manifested and acknowledged as the king of the Jews, not only spiritually, but literally.

Isa. xxv. 17, 23, sets forth the terrible convulsions of society which will precede the Millennium (17, 22,) and the glorious reign of blessedness which will follow upon this time of trouble, ver. 23. Both of these subjects are opened up more fully in the following chapter.

10. Isa. xxxiv. and xxxv. is a similar strain of prophecy to xxiv. and xxv. Isa. xxxv. 4 sets forth a personal advent: 'your God will come with vengeance; even God with a recompense: he will come and save you.' These words may be profitably compared with other passages.—Isa. xxv. evidently refers to the same time and events as chap. xxxv. Observe, the same people are spoken of; the same vengeance is threatened; the same blessings are bestowed. If Isa. xxxv. 4 be a personal advent,\* so is Isa. xxv. 9. The same observation applies to Isa. xl. 9-11; and the figures of shepherd and sheep, used in the last passage, lead the mind on to Ezek. xxxiv. 23-31; and thus the coming of Christ, the restoration and happiness of the Jews, and the time of vengeance, are shown to be nearly synchronous.

11. In Isa. lxi. 1-3, we have three great purposes of God unfolded—1. The dispensation of the Gospel, its glorious nature, and blessed effects; 1st and part of 2d verses, it is called 'the acceptable year of the Lord.' 2. 'The day of vengeance of our God,' viz., that period of trouble, before frequently alluded to, which is set forth at large Isa. lxiii. 1-3. It is very observable that when our Lord quoted this passage, Luke iv. 18, 19, he closed the book when he came to these words, 'the day of vengeance of our God,' intimating that *this time* was not then come; he could not say concerning this clause, 'This day is this scripture fulfilled in your ears.' 3. 'The times of refreshing,' (ver. 3, &c.) or the glorious prosperity of the Jews as a nation.

12. Jer. lxxiii. 17, 18, is a prophecy of the future glorious state of the Jews, and shows—1. That both Israel and Judah shall be restored to their own land. See also Isa. xi. 12, 13.—

\*Lowth's rendering of this verse is very striking:—

"Say ye to the faint-hearted, Be strong;  
Fear ye not; behold your God!  
Vengeance will come, the retribution of God.  
He himself will come, and will deliver you."

Close of verse 8 is equally so:

"No unclean person shall pass through it;  
But he himself shall be with them walking in the way."

That Jerusalem shall be a place to which all nations shall come to worship. See Isa. lx. 11, 13; also Zech. xiv. 16-18, where it is set forth so explicitly as to defy all attempts to spiritualize it; while no one can say that it has been fulfilled already.

13. The future blessedness of the Jewish nation is largely set forth Ezek. xxxvii. 21, 28, and Rom. xi. 15. By comparing Rom. xi. 24, 25, with Isa. lix. 19, 20 (from which the apostle quotes,) we may see that the conversion of the Jews will be an effect of Christ's coming, and that he will then be acknowledged by them, according to the Lord's words, (Matt. xxiii. 39,) 'Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.' The same will be apparent, if we compare Zech. xii. 10 and its connection with Rev. i. 7. The piercing time hath come, and of this John testified, xix. 35, 37; the looking time *hath not yet come*, (as it regards the Jews, the heirs of this promise,) and of that John prophesied, Rev. i. 7.

14. Dan. xii. 1, 3, foretells—1. An unequalled time of trouble, [ver. 1.] This is the same time our Lord refers to Matt. xxiv. 31, because there can not be two different times of trouble, concerning both of which it could be said there never was nor shall be any like it. This would be a contradiction, therefore it is plain that Matt. xxiv. was not *all* fulfilled at the destruction of Jerusalem; without it can be shown that this passage was fulfilled also; but this can not be, for—2. This time of trouble has connected with it the deliverance of Daniel's people, viz., the Jews, [ver. 1.] which was not the case at the destruction of Jerusalem.—3. A resurrection of the dead from the dust of the earth, [ver. 2.]—4. A glorious state of reward for all faithful saints and ministers. In ver. 12, Daniel is promised a share therein; for thus spake the Almighty Disposer, 'Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days;' at the end of the days spoken of ver. 12. But if Daniel is not to rise from the dead then, as promised, [Rev. xi. 18.] what lot will he have then more than he has now? Will the conversion of all nations by the Gospel, and the incorporation of the Jews with the Christian church, while Daniel is in the grave, . . . fulfil this promise? I trow not. I just observe, that a careful comparison of Dan. xii. 24-28, will well repay the unprejudiced inquirer, by showing him that both Daniel and our Lord point forward to the termination of the times of the Gentiles, as the great crisis, when, after throes of agony, unfelt before, a regenerated world should spring into being. *Then* when mercy swallowed up Israel's sins, shall death be swallowed up in victory; ignorance in knowledge; enmity in love; misery in blessedness; and war in peace: or to speak without a figure, that the conversion of Israel, the resurrection of the dead, and the coming of Christ, are inseparably bound up together.

15. Ezek. xxxviii. 39; Joel iii. 9-21; Micah v. 9; vii. 15, 20; Zech. ix. 13-16; xiv. 1-15; Mal. iv. 1-3, all set forth—1. The certainty of the restoration of the Jews. 2. The great troubles and distresses connected therewith. 3. Their triumph over all their enemies. 4. The prosperity which shall follow thereupon, both to themselves and others.

16. Matt. xix. 28, 29, informs us—1. That

there is a glorious state of things yet to come, called 'the regeneration,' which denotes a great and blessed change. Ver. 28; see also Rev. xxi. 5. 2. That in this state of things, Christ will be a glorious and triumphant King. Ver. 28. That the twelve tribes of Israel will be found existing at this period. Ver. 28. 4. That all Christ's followers will then share his glories, and under him administer righteous laws. Ver. 28. 5. That all who have suffered on account of their attachment to his cause, will then find 'that there was reserved for them in heaven a better and an enduring substance.' Ver. 29.

17. Luke xxi. 24-26, contains one of our Lord's most remarkable prophecies. It must be taken in connexion with Matt. xxiv. as one evangelist supplies what is omitted by the other. We learn from these sacred sources of intelligence—1. That most dreadful distress and trouble should come upon the Jewish nation;—Jerusalem should be trodden down, and its inhabitants scattered. Luke xxi. 23, 24. 2. That when the times of the Gentiles, [by which most probably are intended the mystic days mentioned, Dan. xii., and further opened by John, Rev. xi. 2, 3,] were fulfilled, this sad state of things should end. Ver. 24. 3. That after the Jews had drunk their cup of woe, during the times of the Gentiles, God would put it into the hands of the nations their oppressors [Isa. li. 22, 23,] of whose bosoms [Christ says] horror shall take possession. Ver. 25, 26. 4. That the Son of man should then be personally manifested 'in the clouds with great glory.' Ver. 27. 5. That the least sign of these things being near at hand should fill the saints' hearts with joy and hope [ver. 28,] which shows that they shall partake of the blessedness of this kingdom. 6. That the coming of Christ will be very unexpected to most, and that it is of the utmost consequence for all the people of Christ to keep this in mind, and particularly so for his ministers. Ver. 34-36; Matt. xxiv. 37, 38. 7. That connected with these events there shall be a resurrection or 'gathering together,' [2 Thess. ii. 1,] which all Christ's followers are exhorted to be nobly ambitious to attain unto. Matt. xxiv. 31, 40, 41; Luke xx. 35. This was what the apostle so earnestly desired, Phil. iii. 11.

18. Acts iii. 19, 21 shows the following things:—1. That all the prophets have agreed in pointing to a glorious era of blessedness, called 'the times of the restitution of all things.' Ver. 21. 2. That between the time when Peter spake and the times he spake of, there should a period elapse during which Christ should remain in heaven, and his gospel be preached on earth. Ver. 20, 26. 3. That when this season was passed, and the times of restitution come, heaven should contain Christ no longer. God would then send him who had been before preached, [ver. 20,] and that this shall be a time of great blessedness to all those who had received and obeyed the gospel that had been preached.

19. By comparing Acts xv. 14-17, with Amos ix. 11, 12, we learn—1. That the grand design of the gospel dispensation is to gather out of the Gentiles a people for God's glory. Acts xv. 14. 2. That when God has fulfilled his purposes in this respect, he will return with mercies to the Jewish nation, which had, during the time of the Gentiles' mercy, been cast off for their sins. Acts xv. 16. 3. That this restoration of Israel will be accompanied with dreadful displays of



divine indignation, which should leave but a remnant and residue. Isa. lxiii. 1-4; Amos ix. 12. 4. That this residue who escaped these judgments should seek God and be blessed in aid with the Jews. Acts xv. 17: so speaks Zech. xiv. 16, and Amos ix. 12, 13.

20. Rom. viii. 18-23 sets forth two things—1. The glory that shall be possessed by the saints at the resurrection. The resurrection is here called 'the redemption of the body,' 'the manifestation of the sons of God,' the 'adoption,' which explains what our Lord means by calling the saints 'children of the resurrection.' The state into which these risen saints enter is called 'the glorious liberty of the children of God.' See also 1 John iii. 2; Col. iii. 4. 2. That creation, now so degraded in consequence of sin, shall share this blessedness; and when the children of the resurrection are manifested, nature's groans shall cease, and her songs begin. This event David devoutly anticipates, Psa. civ. 31, 35; and sublimely celebrates, Psa. xcvi. 11, 13, cxlviii.

21. 2 Thess. ii. 8 plainly declares, that the destruction of the papacy described in Rev. xviii. will take place at the personal coming of Christ, for of that coming and no other had the apostle been speaking, both in this and the preceding Epistle, to which he refers in this chapter.

22. Rev. xix. 11-21 and xx. 1-6 are doubtless a chronological series of prophecy. Here is—1. The personal coming of Christ to judgment with ten thousand of his saints. Rev. xix. 11-18, with Jude 14, 15. 2. The dreadful vengeance that overtakes the antichristian confederacy.—Rev. xix. 19-21, with Ezek. xxxix. 17-20.—3. The binding of Satan, that he should not deceive the nations: which implies plainly the existence of nations during that period. Rev. xx. 1-3. 4. The first resurrection of the saints, the reign of Christ on earth, and his saints with him, who shall enjoy a state of honor and dignity for one thousand years. Rev. xx. 4-6. This is also affirmed in other scriptures. See Psa. xxxvii. 9, 11, 22; xvi. 10-13; Isa. xxiv. 23; lx. 13, which Lowth thus reads, 'that I may glorify the place whereon I rest my feet.' Ezek. xliii. 7. 'Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.' These last two passages refer to the times of Jewish dignity. See also Matt. v. 5; Rev. v. 10; xxi. 3, 24.

Besides these scriptural declarations, there are two things which weigh in favor of the personal presence of Christ on earth. The Scriptures never say any thing concerning his going away after he comes to judgment; but, on the contrary, always dwell upon his reigning over the earth, being great in it, &c. If, then, it can be proved that he comes before the Millennium, and if Scripture is silent concerning his going away, is it not fair to infer that on this earth he remains? Again, after the resurrection, the saints are said to be ever with the Lord; consequently he is ever where they are; and they are said to 'reign on earth.' This meets the objections of those who hold the doctrine of a first resurrection, and the saints' reign on earth, but who do not receive the sentiment of Christ's personal presence. The great Dr. Goodwin was of this opinion.

23. Rev. xxi. 3, 24, plainly assert—1. That Christ will personally dwell on earth. 2. That during the millennial state, there will be nations on the earth who will be under the government of the residents of the new Jerusalem.

24. Matt. xvi. 27; xxv. 25, &c.; Rom. xiv. 10-12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. xxii. 12, all set forth the judgment and reward of the ministers and saints of Christ, and declare that in the future state there will be differences in the distribution of the rewards of grace, according to the labor done, and the quality of that labor.

Lastly. Notwithstanding these events are so plainly and frequently set forth, Luke xvii. 26-30; xvi. 8; xix. 27; 2 Pet. iii. 4; Rev. xvi. 15, all intimate, that as the time approaches, men will be more inclined than ever to disbelieve

them; and 'so shall that day come as a snare upon them that dwell upon the earth.'

This then is 'the reason of the hope that is in me;' and if these passages are not to be understood as meaning what they affirm, I feel satisfied it is no unfounded hope. But if any one after surveying these and hundreds more of similar scriptures which might be quoted, will still say that the thrashing of the nations, the restoration of the Jews, the reign of Christ on earth with his saints, and the renovation of creation, are subjects which have no place in God's word, but are only phantasies of men, then will I heartily pray for such, that their eyes may be opened to see wondrous things out of God's law.

(To be continued.)

## Communications.

### Reflections on Faith.

BY H. P. SIKES.

'They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.' Psa. cxxv. 1.

Oh, how precious are these words! How sweet, to the confiding, trusting child of God! All the wealth of this world, would be utter poverty, if put in the scales beside such a promise as this! Christian, did the whole Bible contain but one promise, you would be infinitely rich, with such a sure foundation as this to rest upon. 'Tis sure as the throne of God. Faith in that Almighty being who utters such words as these, will stand when the heavens shall pass away with a great noise, and the elements, yea, and even the solid earth itself shall melt with fervent heat. What language could you possibly imagine stronger than this? Methinks if you, try to do so, you will try in vain.

Then, can you faint? Do you feel pressed down by the trials of life? Do you meet with so many lions in the way, while on this, your pilgrimage, that your courage is well nigh overthrown. 'Thee, think of these precious words of David. 'The eternal God is thy refuge, and underneath thee are the everlasting arms.' Sooner would the mountain upon which the city of David was built, be removed to some other place, than you be shaken, if you trust in the God of Israel. Let the billows of trouble roll—let the clouds of adversity hover—let the fierce temptations of the 'world, the flesh, and Satan,' beset you—let the Devil and wicked men, ply all their mightiest, cruellest engines to afflict you; no matter. No matter, did I say? Yes, it is matter. 'Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Look, in imagination upon your own dazzling crown, after millions of ages shall have rolled away, and then realize if you can, the blessed results of your trials here. Ah, if you have many of these precious tokens of the love of God, (and if you are a devoted child, you do) you are rich, rich indeed, beyond expression. Yes, though he who has the power of death, should snatch away your most beloved earthly friend, and should continue this work of bereavement, till father, mother, husband, or wife, every brother, and sister, and son, and daughter, are laid in the silent tomb; though your reputation were entirely gone, so that no one but God alone, put confidence in you, and 'all manner of evil spoken against you falsely,' though your patience should be tried seemingly to its utmost tension, almost incessantly, by children, or otherwise; though you may have an ungodly companion, husband, or wife, who persecutes you bitterly for your faith; though your own offspring—those to whom you have given being, and reared with affection, should become towards you as bad as did Absalom towards his fond parent; though friends should all cast you off on account of your faith; yet hold on to the arm of the Lord by faith; and you can no more be shaken, than could Mount Zion be removed. Be assured, that every thing without exception, 'works together for good, to them that love God.' These trials, severe as they may seem, 'are not worthy to be compared with the glory that shall be revealed in us.'

Plainfield, Mass.

25. Matt. xvi. 27; xxv. 25, &c.; Rom. xiv. 10-12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. xxii. 12, all set forth the judgment and reward of the ministers and saints of Christ, and declare that in the future state there will be differences in the distribution of the rewards of grace, according to the labor done, and the quality of that labor.

Lastly. Notwithstanding these events are so plainly and frequently set forth, Luke xvii. 26-30; xvi. 8; xix. 27; 2 Pet. iii. 4; Rev. xvi. 15, all intimate, that as the time approaches, men will be more inclined than ever to disbelieve

them; and 'so shall that day come as a snare upon them that dwell upon the earth.'

## A Few Facts.

BY W. SHELTON.

I am still investigating the inspired volume, with an unabating desire to know the whole truth, even though it may conflict with some of my preconceived notions of Bible doctrines.

One of two conclusions is inevitable: the Bible is all it purports to be, or it is a gross libel! If, indeed, it is in reality what it purports to be—a Book given by divine inspiration, or, a revelation from God to man—then, assuredly, its entire contents are to us of vast importance; and we may therefore unhesitatingly extricate ourselves from the bewildering embrace of the prevalent and popular impression, that its pages are interspersed with non-essentials. It becomes us as the professed disciples of Jesus, (learners in the school of Christ,) to dispossess ourselves of every secret inclination to bend the great infallible standard to our favorite theories. Many things are recorded upon its sacred pages, and the combined powers of men and devils, cannot erase them therefrom. They must and will be fulfilled! Amen.

Facts are stubborn things, and are unsceptible of a change! They may be covered up, and kept out of sight, but they are facts, nevertheless! 1. It is a fact that the devil is to be bound for the space of a thousand years, for the specific intent that he should deceive the nations no more, till the thousand years should be fulfilled. Rev. xx. 1-3. In other words, he is to be bound to prevent him from deceiving the nations for the space of a thousand years. Now, the inevitable conclusion to which we are driven, in order to leave uninspired testimony unimpeached, is, that he would deceive some nations during the thousand years, in case he were not bound. The inquiry suggests itself to the mind, what nations could he have deceived during the thousand years, in case he had not been bound?—Will Satan be bound to prevent him from deceiving the immortal saints? Assuredly, nay! Will he be bound to prevent him from deceiving the wicked dead?—('The blessed and holy,' have part in the 'first resurrection,' and 'the rest of the dead, those who are not blessed and holy, lived not again till the thousand years were finished.) Who then could be deceived by him, even though he were left unbound? Here is a fact which we should not attempt to hide. It is in God's Bible—it cannot be got out—and I am willing to be just unpopular enough to believe and rejoice. Amen.

2. It is a fact that a time is destined to arrive when the earth shall be full of the knowledge of the Lord, and that 'It shall come to pass in THAT DAY, that the Lord shall set his hand again the SECOND TIME to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea.' Isa. xi. 11. Read the chapter through attentively.

It is a well authenticated, and ably demonstrated fact, that the Lord has not yet set his hand again 'the second time,' to recover his people in the manner described in this chapter; and furthermore, the chronology of this event is plainly given—it is to take place 'In that day,' in which the earth is filled with the knowledge of the Lord.

3. It is a fact that the Savior taught his disciples that when he should be seated upon the throne of his glory, they also should be seated upon twelve thrones, judging the twelve tribes of Israel. 'And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.' Matt. xix. 28. 'That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.' Luke xxi. 30.

Can we not rely upon the Savior's testimony with the most implicit and unwavering confidence? Undoubtedly the eye of the Revelator was fixed upon the same scene, when he exclaimed—'And I saw thrones, and they sat upon them, and judgment was given unto them.' Rev. xx. The saints are to be kings and priests.—Kings over what? Will they reign over each other—one reign awhile, and then another?—No, no! The 'twelve tribes of Israel,' who are now dispersed to the 'four corners of the earth,' will become their subjects.

The strong prejudices of finite men cannot break the word of God. It must be fulfilled.—It never can be fulfilled to suit the tradition-spun, and error-woven theories of any class of men; but it will be fulfilled in God's own way. Amen.

I am glad to hear that men of mind are awaking up to this subject: throughout the land, I have just taken a letter out of the office from my former yoke-fellow, Eld. R. V. Lyon, [who previously opposed this truth] in which he remarks: 'Bro. S., I am fully satisfied that the kingdom of Israel is to be restored, and that the saints, or all that put on immortality at the coming of Jesus, will rule over the twelve tribes of Israel. Amen.'

Truth cannot be exploded. Then, dear brethren and sisters, permit me to entreat you to look at the subject in candor. If you have the whole truth already in your possession, certainly you have nothing to fear; otherwise, it will not injure you to get the truth.

I am aware of the objections which are raised against this subject, but I contemplate writing a series of articles upon the subject, in which I shall attempt a reconciliation of these apparent difficulties, if Bro. Marsh will publish them in the Harbinger.

Reuch, C. W., July 6th, 1852.

[Let us see them.—Ed.]

## A Hint.

We are very apt to use language which is not critically correct. Hence we hear the preacher say to the sinner, You are in danger of losing eternal happiness; or, You will lose eternal happiness if you persist in sinning against God. Now such language is not strictly correct, because we can not lose that which we do not possess, and, therefore, as the sinner never was in possession of eternal happiness, he can not lose it. Now let me bring the subject home to ourselves. Strictly akin to the above is the language that—'The punishment of the wicked is the loss of eternal life.' But they never had it, hence they can not lose it. Such language is not, I repeat, critically correct.—Let us be careful to 'hold fast the form of sound words.' 2 Tim. i. 13.

In conclusion let me say, that, in my opinion, it would be more in accordance with 'sound words' to say that the sinner will receive 'death,' which Paul saith 'is the wages of sin,' and therefore they will come short of 'eternal life'—will fail to gain it. O what a failure! Sinner! come to Christ that you may live; for he saith, 'I am the way, and the truth, and the life.' John xiv. 6.

Salem, Mich.

## Spirit Rappings.

Bro. MARSH:—The Rapping Spirits have made their way into this country, and are doing a fearful work among the people. They make mediums of whom they please, mainly of children. They converse by writing, rapping, &c., in Farmington, Peoria co. They hold their spiritual dances several times a week.

Some of the orthodox church members have left their church, joined the rappers, and thrown by their Bible, as no guide for them. Others think it to be the work of the devil.

Lawrence, Ill., June, 1852.

Speak evil of no man.

## Plan of Redemption.

BY J. S. WHITE.

The more I contemplate the plan of redemption, the more of harmony and glory do I see in it. God made man out of dust; and man sinned. Because of sin, man went to dust again. He did not and could not, eat of the tree of life and live forever. O the mercy of God in prohibiting the tree of life! That act was the first manifestation of God's intention to save man. For had he let man eat of the tree of life he would have become immortal. In that case he would have been beyond the reach of salvation. There can be no atonement for an immortal sinner.—God having kept man from becoming such, he can reach him through the death of another. Christ did not die to save man from being an immortal sinner, but to save him from death.

Matthew Henry says: 'God created man with a spark of immortality, which he by transgression blew out.' Well, if blown out, how is it ever to be lighted up? Thank God, through Jesus Christ our Lord. He, to save man, took on him the seed of man, so put himself in man's place, sin excepted. Thus being in man's condition, he could die for man. Had man been immortal, immortality must die to save him.—Immortality cannot die, therefore man could not have been saved. Christ to save man came after him. He said, 'I am come to seek and save that which was lost.' He came in the flesh where man was; and he went where man was going. He went into death after him, and there he found him. He went to the end of man's being—to death. He did not go into eternal torment after him, which he must have done, it seems to me, had that been the end of man's being. No; he went as far as the conscious being of man could go, being mortal, to death, which was the penalty of the law. Christ came out of death, and now has the keys of death and of hell,—hades, the grave,—consequently can and will bring others out of the grave.

'I will raise him up at the last day.' 'I lay down my life for the sheep.' Yes, the sheep must perish without the death and resurrection of Christ. There were many good men in death before Christ died, and they must have staid there, if Christ had not died and risen again.—Yes, he went where they were, and came back, and he will bring them back. 'Because I live ye shall live also.' Amen.

Worcester, Mass.

## Correspondence.

FROM BRO. J. B. FRISBIE.

Bro. MARSH:—We have just closed our Grove meeting in Waterloo. We had a very pleasant and interesting time. We commenced Friday afternoon; preaching by Bro. Cornell, a young brother that attended your conference at Rochester. Bro. Cornell, as far as I know, was a worthy brother, but it appears that he attended meeting at Jackson with the Shut-Door Millerites, and has rather embraced their Sabbath views. I told him I thought he had been rather hasty, and thought he would see fit to give it up, but he thought not.

We had a brother Ingham from the State of Maine, with us who had been in the Shut-Door theory once. He afterwards saw that he had been too hasty, and stepped out again. This brother preached to the edification of the friends. He is on his way to Wisconsin to visit friends. We wish him success on his way in doing good.—Bro. Curry and Butler were also with us, and preached to the people on Sunday. We had a very good attendance, especially on Sunday, the fourth of July, it being Independence with us to the north-west.

We baptized one sincere soul during the meeting; others, we trust, will soon go forward in obedience to this commandment, for the remission of sins, and then walk in newness of life in Christ Jesus. Amen.

We also had a Sabbath-keeping man with us by the name of Joseph Bates, a man who professes

to be proclaiming the third angel's message of Rev. xiv.—and the all-important theme appeared to be the Sabbath day. He spoke at some length on Friday evening in explanation of his chart; then occupied his Sabbath, our Saturday, all day, while we were hearers and learners. The first part of his work was to explain the tabernacle and sanctuary. To show that the 2300 days ended in 1844, and that Christ then changed his position from the holy to the most holy place, and was in the latter now cleansing the sanctuary, while the third angel is sealing the servants of God in their foreheads, which will amount to 144,000. This was a definite number of the elect, and if I can not believe it, it must be because I am a poor reprobate, I suppose. He gave evidence enough to convince any body, if he made the right application of his proof. I intend to give the subject a more thorough investigation as fast as I have time.

As to the Law, Paul writes Rom. xiii. 'Love is the fulfilling of the law.' Again: Gal. v. 14: 'For all the law is fulfilled in one word,' &c.—Matt. xxii. 36-40: 'Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart,' &c. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments, hang all the law and the prophets.'

Inasmuch as these two commandments are not in the ten, but found one in Deut. vi. 5; the other Lev. xix. 18, it refers to the five books of Moses and the prophets—all of the prophets; so it proves nothing for the Sabbath to which we have seen it applied. Rom. xiii. 8, 9: 'For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.'

1 Tim. i. 5-11: 'Now the end of the commandment is charity, out of a pure heart and of a good conscience, &c.—and if there be any other thing that is contrary to sound doctrine; . . . according to the glorious gospel of the blessed God, which was committed to my trust.' Jas. ii. 8: 'If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.' This is the royal law, yet not one of the ten. Jas. ii. 12: 'So speak ye, and so do, as they that shall be judged by the law of liberty.' Who? Jas. i. 1: 'To the twelve tribes,' &c. Rom. ii. 12: 'And so many as have sinned in the law, shall be judged by the law.' Who? Ver. 10: The Jew. How are we Gentiles to be judged? Rom. ii. 14-16: 'For the Gentiles, which have not the law,' &c., shall be judged by Jesus Christ, according to the gospel.' 2 Thess. i. 8: 'Taking vengeance on them that obey not the gospel of our Lord Jesus Christ.' John xii. 40: 'The word that I have spoken, the same shall judge him in the last day.' Matt. xxviii. 20: 'Teaching them to observe all things whatsoever I have commanded you: and to I am with you always, even unto the end of the world.' Amen.

We have never found yet where Christ has ever commanded his disciples to keep the Sabbath day, neither the apostles. Furthermore, the ten commandments are too limited in their number to answer our purpose: for there are many things equally important for salvation as any of the ten commandments. Such are binding, if, as commanded,—

1. Thou shalt not be proud.
2. Thou shalt not be deceptive.
3. Thou shalt not get drunk.
4. Thou shalt not lie.
5. Thou shalt not defraud or cheat.
6. Thou shalt not backbite with thy tongue.
7. Thou shalt not exhort.
8. Thou shalt not be malicious.
9. Thou shalt not revel.
10. Thou shalt not harbor evil thoughts in thy heart;—and many more.

Here are enumerated ten restrictions not found in the ten commandments: either one indulged

in, will shut any one out of the kingdom of God, and are equally binding as any one of the ten. It is certain that the greatest commandments of the law were not written with the finger of God, as love to God and our neighbor: also the new one, to love one another. John xiii. 34. Rom. viii. 2: 'For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.' Heb. iv. 3, 4: 'For we which have believed do enter into rest,' &c. For he spake in a certain place of the seventh day on this wise,—And God did rest the seventh day from all his work.'

I still esteem every day alike—and wrong to do wrong on any day. 'Of a truth I perceive God is no respecter of persons: but in every nation he that feareth him and worketh righteousness,' is accepted with him.'

Yours, in keeping all the gospel required commandments of God,

J. B. FRISBIE.

Chelsea, Mich., July, 1852.

FROM BRO. J. LINVILL.

DEAR BRO. MARSH:—I would wish to say a few things to you and to all the brethren in Christ Jesus who are looking for and loving the re-appearing of that same Jesus that went up into heaven. Grace, mercy and peace to all the Israel of God. O my brethren, be strong in the Lord and in the power of his might, remembering that we are wearing not only against flesh and blood, but against principalities and powers, and spiritual wickedness in high places, and that we must have on the whole armor, and then fight like valiant hearted men if we would gain the victory! But while contending for such a glorious conquest, we may look for sore trials, with much persecution, but if patiently endured for Christ's sake, great will be our reward in the kingdom of heaven.

There are a few in this place that meet together to attend to all the ordinances of the church of God, in which we are much comforted and blest. Last October, the 25th, at our first conference meeting for this part of the State, we had a good time. Our much beloved brother, E. Miller, Jr., was with us at the commencement, and Bro. Proctor and Brown from Jeffersonville arrived on Lord's day, and were gladly received. The word preached was not in man's wisdom, but in power and demonstration of the Holy Spirit, and was by the church of God gladly received. The seed sown at that meeting has fallen into some good and honest hearts, and has produced fruit: to God be all the praise.

The last Lord's day in May, our highly esteemed brother, Wm. G. Proctor, from Jeffersonville, Ind., attended a protracted meeting at our house, commencing Thursday evening before, and spoke to us the word of life in much assurance, to a good audience for this vicinity, and especially on Lord's day—and the word preached had a good effect on many hearts: two came forward, my wife and daughter-in-law, and put on Christ in baptism. My son was immersed into Christ at our meeting in the fall, by Bro. E. Miller, Jr., and O how my heart rejoices in God to think that though we have been so many years in the M. E. church believing and preaching fables, that at last four of us 'have obeyed from the heart that form of doctrine which was delivered to us.' May the good Lord have all the praise.

Our next conference meeting is to commence the 30th of July and hold over Sunday. Bro. N. Field and Wm. G. Proctor from Jeffersonville, are expected to attend, and other ministers.—Those coming by the cars, will come to Rushville, where they will be met with means of conveyance to my house: and those coming up the White Water Canal to Laurel, will be met with a way of conveyance to my house, about five west, and twelve miles east of Rushville. All our brethren and friends are invited to attend this christian feast. May the Lord help you all to come, that we may sit together in his banquet-house, that his banner over us may be love.

I have just returned from the State of Illinois, where I had several appointments in Clark co.,

and spoke to large and attentive congregations. The word seemed to be well received, and a great many invitations were given for me to continue my labors, but the call for my labor in the word immediately in my own State, was of such demand that I was obliged to return: so that I may truly say the harvest is great, and the laborers are few. May the Lord of the harvest send forth more laborers into his vineyard.

Your brother in Christ, looking for immortality and eternal life at the coming of Jesus our King,

JOHN LINVILL.

Laurel, Franklin co., Ind., June 22, 1852.

FROM BRO. A. F. SERVIS.

Bro. MARSH:—Having taken your valuable paper, the Harbinger, for the last year, and from timely considering the subject matter with which your paper has been laden during the issuing of the last volume, I consider it the best religious paper of which I have any knowledge.

Therefore I feel it both duty and privilege to send something of an equivalent to paying for a few numbers more of the Harbinger, that I may reasonably expect a further perusal of its pages: otherwise it could better be sent to the really poor of this world, though rich in faith, and heirs of the kingdom which God hath promised to them that love him. Through the reading of your paper, nearly all of which numbers I have distributed subsequent to my reading them, together with books which I have in circulation, a goodly number have been induced to believe the things concerning their future welfare, while for the want of knowing the way more perfectly, but few comparatively, have put into practice the things they believe. There is great need of personal labor being bestowed in this part of God's vineyard, especially at this crisis, when God (for ought I know) is sending the people strong delusions to believe a lie, that they might be damned, because they would not believe the truth. I mean the Spirit Rappings which are beginning to take effect in this vicinity, as well as in neighborhoods surrounding it.

Yet some are slow to believe this last and most fatal of all errors, having received a preventive to such a delusion, by partially adopting the literal principle of interpreting the Scriptures. How long this state of things may continue I know not. Cannot some one or more who labor in the gospel, come presently to this section and expound the Scriptures more perfectly to us? We are not so straitened in pecuniary matters but that we can remunerate whoever will volunteer to come and labor among us in word and doctrine. Furthermore, there are a few in this place who deem it duty to go forward in baptism, in obedience to God and faith in the resurrection, the hope of the christian.

Should any accept of the above invitation by feeling it duty to a starving few for the word of God, they will inquire for A. F. Servis, W. J. Lusk, who will be pleased to administer to their wants of necessity, and kindly entertain them during their stay among us.

Yours in hope of eternal life.

A. F. SERVIS.

Goodrich, Genesee, Mich., June 20, 1852.

MESMERIC AND SPIRIT RAPPINGS EXPOSED: as being from demon spirits only. Containing Judge Edmond's spirit 'VISION'—Covered pamphlet, 28 p. 8 vo., \$2.50 a hundred, 50 cents a dozen; 6 cents single. Orders for it post free, promptly answered. Also copies given or sent gratuitously to persons asking it, and sending the penny pre-postage. Address R. T. Young, Bookseller, 140 Fulton Street, New York.

Editors publishing this notice, entitled to six copies, to them post free. Should not this spiritual imposture receive the public rebuke?

Somebody says the devil is a mean word any way you can fix it. You can't make a respectable word of it any how. Remove the d and it is evil, remove the e and it is vile, remove the v and it is just as ill.



## The Harbinger &amp; Advocate.

'SPEAK THE TRUTH IN LOVE.'—PAUL.

ROCHESTER, SATURDAY, JULY 24, 1852.

## SIGN OF THE ADVENT NEAR.

For springs up in the heart of the weary pilgrim, as these words meet his longing eye, or fall on his listening ear; for when his Lord shall come, his pilgrimage will end, and the crown of unfading glory will be his exceeding great reward.

But how do you know, inquires the anxious pilgrim, that the coming of the Lord is near? By the signs predicted in his word, which, when seen, were to give the beholder sure evidence that the Lord would soon come. Many, very many of those signs have been witnessed by the present generation, and have repeatedly been referred to in the *Harbinger*; hence it would be superfluous to recapitulate them now. It may, however, be for the profit of some of our readers to refer to one of these signs, that is being witnessed in every department of society. It is named by Paul, 2 Tim. iii. 2. In that chapter he gives many characteristics of the 'last days,' one of which is expressed thus, as Campbell renders the expression—'For men will be self-lovers, money-lovers,' &c. By consulting the context it will be seen that the Church, or those 'having a form of godliness,' would sustain this character in the last days: they, in common with the world, would love self, and as a natural consequence would love money.

That this is true to the spirit and letter, of the people of these times, would be superfluous to prove, for all know that such are the facts in the case; the love of money is a ruling passion of the age, and it is as strongly developed in the Church as in the world. Hence we know that we are living in the last days.

Readers of the *Harbinger*—believers in the near coming of the Lord of Glory—do these evidences increase your faith, confirm your hope and add to the joy of your hearts? Doubtless some will answer, They give us joy mingled with sorrow. We rejoice to know that the day of our redemption is near, but we are filled with sorrow when we realize that the sins of professed Christians should furnish an evidence that such is the fact.

But, dear brother or sister, would you have any joy in the case, did you know that you sustain the very traits of character, which in others, are evidence that the last days have come? Or would your joy be all turned to sorrow? The latter, doubtless, would be your sad condition, could you be convinced that you really are a money-lover! We do not accuse any one of our readers, believers in the coming of the Lord, who rejoice in the signs of his appearing—of being such characters. But it would not be strange if some of them should be caught in this deceptive snare; nay, it would be strange if all should escape it, at this time of peril.

It can do no harm to examine ourselves a little on this matter, for we should desire to be right in all things, that we may pass the scrutinizing trial before Him who will soon judge the world in righteousness. But how shall this matter be investigated? There is a wrong and a right way to do it, and we desire to adopt the latter. That we may do this, and avoid hurting 'the oil and the wine,' we will suppose a case.

Bro. A. on becoming convinced that the Lord would soon come, purchased on credit of Bro. B., a good Polyglott Bible, which he read very attentively every day, and rejoiced much in its precious promises. Bro. B. had a great many Bibles, which he chiefly sold on credit to his good, second advent brethren, who were highly pleased with them, and praised Bro. B. very much for furnishing them with such precious Bibles. Those Bibles cost Bro. B. a large sum, and when the time came for him to make payment, he had such confidence in his second advent brethren, as to lead him to think that every one of them, at any time, would do all in their power to pay the respective small sums they owed him. Now how did Bro. B. test these brethren and sisters, whether they were money-lovers or not? He sent all who had not paid, (for some paid in advance, or without being written to,) a kind note requesting them to pay for their Bibles, assuring them that he could not pay the large sum he owed, for them, unless they first paid him. Some few listened to his call, but the great mass did not heed it. Some said it was not convenient for them to pay then; others had pressing calls for their money just at that time; some had heavy payments to make on their farms, buildings, or other property they had purchased; many had to use all the money

they could raise, to purchase the comforts of life, such as snuff, tobacco, tea, coffee, and fine things to furnish their dwellings, and adorn their persons, so that they might not appear too singular in the eye of the world; a few had been sick or unfortunate, and could not pay, who informed Bro. B. of the fact, bestowing on him many thanks and good wishes, whom he cheerfully forgave the debt; but the great mass for various, unjustifiable reasons, did not pay for their Bibles! And what do you suppose Bro. B. thought about these strange acts? We will tell you. He thought they loved self and money more, and the cause of their Bibles less than they should, for had not this been the case they would have paid for their Bibles when kindly requested to do so. They could not have read their Bibles with any degree of joy, so long as they knew they were keeping their brother B. out of his just dues, and that he was greatly suffering in his glorious work of circulating the Bible, because they would not pay him.

The application is so natural and so easily made, that all will readily make it right. Those who owe for the *Harbinger*, and can, but do not pay, are the ones whom the figure represents as not paying for their Bibles. If we have not sold them a Bible, we have, by the instrumentality of the *Harbinger* and other publications, taught them how to read with understanding, the Bible, which previously, to many, was a dead letter, a sealed book. In furnishing our readers with these helps, our weekly expenses have been heavy, and had it not been for the aid received from those who love the cause in deed, we could not have got along as well as we have—but what they have done has not been adequate to meet our expenses and to cover the loss we have sustained by those who neglected to pay for the *Harbinger*. We have called on them for our pay; have sent them bills of account, and then urged them to heed our call, but they have treated all with silent neglect. And what else can we reasonably think of such things, than that there is an undue love of the world, and too little love for the cause of God among us? Do not these things as clearly indicate that the sign of which we have spoken, to a certain degree, is as really seen among us as a people, as it is among the money-loving and pleasure-seeking sects? Facts must decide the case.

These things fill us with sorrow, mingled with joy. Sorrow, because we see those who were once joyful in that blessed hope, and prompt and liberal in their sacrifices for the cause, now growing cold and remiss in their duties, and because they do so, it cripples our energies, and prevents our doing that good which we otherwise could do. But joy, from the consideration that this very sad state of things, gives us additional evidence that the coming of the Lord is near: for when he shall come, comparatively there will be but little true faith in the land. That this now is the case, to a very great extent, among the popular sects, will be admitted by advent believers; and that it is true, to an alarming degree among them, we have already proved; for if they had that faith that works, it would be made manifest.

To show that we do not misjudge in this matter, we will refer to another circumstance. We formerly sent the *Harbinger* to hundreds of the worthy poor, whose hearts were made joyful with the glad tidings it bore to their humble dwellings. We were not left to bear this expense alone, for the benevolent freely contributed to aid us in this work of love. But at length they began gradually to withhold their contributions, until we were compelled to cease sending the *Harbinger* to many of the worthy poor. We continued it, however, to a sufficient number the last volume to make the expense amount to \$277.47; donations received to aid in meeting this expense \$144.75, leaving a balance of \$132.72.

We are now sending the *Harbinger* to one hundred persons who receive it free of charge; the expense of which is \$200. Add to this the balance due on last volume, and it amounts to the sum of \$332.72. Deduct from this \$6.34, which has been donated since the commencement of this volume, and the balance is \$326.38, that should be raised during this volume.

These facts clearly demonstrate that there is but little love in deed, for our poor brethren—the very class whom Christ delighted to feed with the bread of life.

Other evidences might be named, that prove that the sign referred to, is seen among us, but we forbear naming more now, and inquire, what shall be done in this case? Shall the love of the world obtain the full possession of our hearts, so that we shall be unmoved by the calls of justice and appeals of benevolence? God forbid. Shall the cause of God, for which He gave his Son, and for which

Christ died, languish for the lack of a few dollars in these last days of overflowing plenty and increasing wealth? It should not. Will those who are looking for the coming of their Lord, and expecting soon to possess the kingdom of glory, be negligent in paying for their paper, which procures the glad tidings of these glorious things to the joy of their hearts? It is incompatible with their high profession and exalted hope, to do such things.

In view of these matters we call on you fellow pilgrim to awake from the slumber of death that is stealing over you; shake off this fatal charm of the world which has palsied your once active powers of benevolence, and engage anew in the practical work of the Lord; and henceforth heed the warning of your long-suffering Lord, who in view of these very times has said to his waiting children—'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man.' Luke xxi. 34–36.

With these remarks, we leave our kind patrons to say whether the *Harbinger* shall be sustained, free from embarrassment or not. If you say it shall, we will briefly tell you how the work can very easily be accomplished.

1. Pay now what you owe for the *Harbinger*, continue to take it, and avoid falling in debt for it again. This is the right way to do this business; and you can do so, if you only try.

2. Increase its number of paying subscribers.—This can easily be done.

3. Aid in sending the *Harbinger* to the poor. This will be for your benefit, for he that giveth to the poor, lengtheneth to the Lord.

Finally, may we all be found constantly ready to meet the Lord in peace, that he may say unto each, 'Well done—enter thou into the joy of thy Lord.'

## LOOK AT THIS!

We have a quantity of Hymn Books bound in lambskin, and we propose to send one of the same, to any person who will send us the name of a new subscriber to the *Harbinger* accompanied with two dollars. Or, we will give fifty cents worth of our pamphlets entitled the 'Purpose of God, or the 24th of Matthew,' by E. R. Pinney, and the *Harbinger* for one year, to every new subscriber, who will send us two dollars.

The postage on the hymn books will be 10 cents under five hundred miles and 20 cents over that distance. The postage on each pamphlet will be 2 cents under five hundred miles and 4 cents over that distance, which must be prepaid by the persons who order them. Let those who wish to avail themselves of this offer, send on their names immediately. Will our agents and patrons generally, interest themselves in this matter? A favorable opportunity is offered you for doing a little good—will you improve it?

TURKEY.—Let it not seem to you like a tale told seven times; if I inform you that the Arabs are in arms against the Government to the gates of Aleppo, Damascus and Bagdad. The tales of former years would suit probably as a description of their present plundering incursions near the two former cities. But the Arabs under Moutefik, it is to be feared, are actually besieging Bagdad. Our famous general, the 'pacifator and hero' of Bosnia, Omar Pasha, it is reported, is to be sent to Mesopotamia to see what can be done in repelling the Ishmaelites to the interior deserts. The idea that Omar Pasha has been called to Constantinople to answer any charges against him of cruelty I regard as absurd.—*New York Paper*

The Weekly National Intelligencer, a large and ably conducted Whig paper, published in the city of Washington, is yet among our regular exchanges, the liberal and honorable publishers have freely sent it us, for several years, for which they have not only our sincere thanks, but we cordially recommend the *Intelligencer* to the patronage of our readers, who may wish to obtain much useful reading on various topics, a full report of the acts Congress, the current news of the day, and an able and candid defence of the Whig politics of our nation. It is printed on a sheet more than twice the size of the *Harbinger*, at the very moderate price of \$3 per year, payable in advance.

Trust not in uncertain riches.

## EXPERIENCE VS. THE BIBLE.

It is a custom of long standing in some religious societies to have frequent meetings in which the members relate to each other their 'experience,' and profess their resolves. They relate, one after another, with great interest, the evidences from which they feel assured that they are the disciples of Christ and sure of heaven. One tells of a good meeting, another of a certain barn, another of a wood, another of a field, or some other place, retired or public, where God for Christ's sake forgave their sins. They tell of the transports of joy they felt on that occasion, or their great peace, their love to God's people, and for all mankind, how wonderfully their great darkness was changed into glorious light, their guilt to conscious innocence, how love took away the fear of death and judgment—how old things passed away and all things became new. All these things put together constitute their 'experience,' and which, in the societies referred to, is a kind of Shibboleth. If their 'experience' has acquired considerable age, it has probably been brightened or augmented occasionally; but this is a matter rather immaterial, if all doubt is removed as to its primitive existence and character. This venerable 'experience' with a complacent lenity, excuses, without confession or repentance, the many little inadvertencies, and defections from duty, overreaches in trade, prostrations at the shrine of public opinion, disregard of God's word and the 'royal law' of human sympathy and good will, which distinguish the ordinary life. Without being conscious of it, these sincere people have put their 'experience' in the place of the BIBLE. It is easy and pleasing to remember and describe, especially when it has become invested with the enchantment of distance, and has been improved with frequent touches of the pencil, and it is very agreeable and satisfactory to their brethren generally.—Hence, when the plain language of the BIBLE is brought to bear upon their minds and consciences, they appeal to their 'experience,' as to a 'higher law,' for justification and defence. Thus the word of God is, to them, made of none effect by their 'experience'!

Tradition is to communities what experience is to individuals: it is, within its limits, general experience grown old, or the experience of one or a few men adopted by many and handed down to posterity, as their standard of faith and duty. Thus the Bible is, in such communities or societies, virtually a dead letter, it being allowed as authority only so far as it comports with their tradition, in subordination to which it is interpreted.

There are some among us who make a similar use of their experience in 1843 and 1844. Some of the views they embraced then they invest almost with the sacredness of direct and special revelation, the Holy Spirit having (as they suppose), at that time set its infallible seal upon them as true; and their experience in connection with them was so interesting, that no amount of plain Bible testimony can convince them that those views are erroneous. Their '43 and '44 experience' is, with them, the 'higher law' before which patriarchs, prophets, apostles, and the Son of God himself, must bow in humble prostration! A flash of good feeling in an excited meeting in those exciting times, is worth more to them than the plainest language of Holy writ. Their folly has been so often and thoroughly exposed that the most discreet of them seldom betray the wonderful alchemy by which they pervert all scripture into a harmony with their fanciful theories; yet those well acquainted with them can easily detect it.

Now instead of all this, the BIBLE should be made the standard by which experience, and every doctrine and practice should be weighed and measured. If the plain word of the Bible condemns a sentiment or practice, let it go, as a thing of naught. Even those persons referred to have been obliged to give up some things which in '43 and '44 they held in the same estimation they do their present peculiar theories: time proved some wrong, and others could not be harmonized with the rest. They ought to see in their own unavoidable necessity a rebuke of their present superstitious adhesion to their '43 and '44 experience.

The BIBLE must be our standard: he only can claim to be a Christian who habitually acknowledges its supreme authority in every matter of doctrine and duty; no sentiment or practice can be cherished or performed that it condemns, however sacred from age or association, or dear from other cause.—Our whole being must bow to God's word and pay perpetual homage to him.

The Lord trieth the righteous: but the wicked—his soul hateth.

The Lord trieth the righteous: but the wicked—his soul hateth.

The Lord trieth the righteous: but the wicked—his soul hateth.

## THE ADVENT NEAR.

Editor of the *Advent Harbinger*: I have observed your comments in the *Harbinger* for May 8, on my article on 'the advent near.' I marvel that you who contend so earnestly for the literal principle of interpretation, should seek by construction and by resorting to such blind guides as Adam Clark, to set aside the literal and yet future accomplishment of the glowing prophecy of Zech. xiv. Who, unspoiled by tradition and vain philosophy, would dream of explaining the plain words—'I will gather all nations against Jerusalem to battle'—and, 'then shall the Lord go forth and fight against those nations,' as when he fought in the day of battle, &c.—by reference to the destruction of Jerusalem! Observe, I pray you, that the prophet saith the 'Lord shall fight against those nations.' Now, if, as you argue, 'those nations' refer to the Romans at Jerusalem, let me ask, Did the Lord fight against the Romans at Jerusalem's destruction? Surely the Romans were his avengers—he was on their side—directing their embattled hosts against the doomed city. But when Jesus comes, on Mount Zion—when the great day of the battle of Almighty God comes, then in deed, will, according to this clear and distinct prophecy, the Lord 'go forth and fight against' the besieging hosts, which another prophet tells us are gathered into the valley of Jehoshaphat with especial reference to their great and signal slaughter, and scatter their might and boasted power, and deliver the ancient people from their long and cruel dispersion and persecution. The whole context of the chapter sustains this interpretation, and excludes every other; for in this connection and after he has accomplished this mighty victory on Zion's hill, it is written in verse 9—'and the Lord shall be king over all the earth, and in that day there shall be one Lord and his name one.'

Excuse me, I beg of you, for presuming, in a spirit of kindness I trust, and out of zeal for the whole truth, to urge you to review the position you have taken, and survey again the many plain scriptures, which clearly intimate that before the Lord comes, there must be great events looked for among the nations, and especially with reference to the nation of Israel. Paul says, you know, if the casting away of Israel be the riches of the Gentiles, what shall the receiving (or restoration) of them be, but life from the dead, or the resurrection. Does not this clearly necessitate their restoration to the land under the resurrection of the dead and the coming of Christ, which you know are contemporaneous? I respectfully submit that such arguments can not be successfully answered. Please submit this last, though tardy, reply to your article to your readers, and

Allow me to remain,

Yours, faithfully, and truly,

In the support and defence of all

That is written in the Holy Scriptures,

ALLAN B. MAGRUDER.

Charlottesville, Va., July 7, 1852.

## REPLY TO BRO. MAGRUDER.

Dear Bro. Magruder: Did we believe that you intended to charge us with designing to do what your words say we have done, could we neither notice nor publish your letter; for that man who will 'seek,' as you say, to set aside the literal and yet future accomplishment of the glowing prophecy of Zech. xiv., or of any other portion of the Bible, is one who handles the word of God deceitfully, or perverts it for selfish purposes; this is not our work, and to be designedly accused of doing it, by any person, would make it very incompatible with our sense of propriety to hold him in the same relation that we did before such a charge was preferred.—But as we charitably believe the charge, as it now reads, expresses more than you designed to say, we let it pass, feeling very confident you will, when you see your mistake, most cheerfully correct it. We say it is a mistake, because our article on Zech. xiv., to which you refer, is not a comment on the whole chapter, as may be seen by referring to it in the *Harbinger* for May 8. We there repeatedly quote Zech. xiv. 1–3 as the verses on which we were commenting, and on them we say—'the prophecy under consideration has had a literal fulfilment, with the exception of the last part of it.' On the residue of the chapter, which we believe is not fulfilled, we offered no comments. Hence your mistake is very apparent, and on seeing which we presume you will correct it.

You call Dr. A. Clark a 'blind guide,' and we admit the correctness of the observation in reference to him, in many respects, as an expositor of the Scriptures; but this did not disqualify him from being a correct historian, and perhaps but few, if any men of his age were more generally vered and accurate in history, than he. As such we quoted him, and not as an expositor of the text under consideration. It predicted that 'all nations' would be gathered against Jerusalem to battle.' We believed the prediction had been literally fulfilled in the gathering of all nations under the Roman banner at the destruction of that city by that nation. Dr. Clark was not our only authority on this point, for we quoted Luke xxi. 24, and referred to the well known 'historic facts in the case,' viz.: that 'all na-

tions,' by their representatives, were gathered against Jerusalem at its conquest by the Romans. These were and are the facts in the case, which, if fallibly prove, as we conceive, that this part of the prophecy has been most literally fulfilled. You ask, 'Who, unspoiled by tradition and vain philosophy, would dream of explaining the plain word—'I will gather all nations against Jerusalem to battle,' &c.—and then shall the Lord go forth and fight against those nations,' as when he fought in the day of battle, &c.—by reference to the destruction of Jerusalem?' We answer, no one; and further say, that we have given no such exposition, but a very different one. Here it is:

'Then shall the Lord go forth.' When?—When the captivity spoken of in the preceding verse, and repeated by Christ (Luke xxi. 24) shall end. Gentile times, which run parallel with the captivity of the Jews, must terminate before Christ will fight against them. Then the great battle of Armageddon will be fought, and the enemies of the Lord be slain or subjected to Christ, who will then be King of the whole earth. The nations of the world were engaged in fighting against Jerusalem at its conquest by Titus, and the nations of the world will be fought against by Christ and his army in the battle of the great day of God.—*Harb., May 8.*

Bro. M. should not have overlooked this, and its connecting paragraphs, in his strictures on our article.

Why does Bro. Magruder omit in his quotation a part of the second verse? The mutilated manner in which he gives it and the next verse, presents the order of events predicted, thus:

1. All nations are gathered to battle against Jerusalem.
2. Then the Lord will fight against them. This is in harmony with Bro. M.'s theory, if we understand it. But that it is out of harmony with some things taught in the prediction, will be seen by carefully consulting the same. It teaches—
1. That all nations will be gathered to battle against Jerusalem.
2. That the city shall be taken, &c.
3. That half of the city shall go forth into captivity, &c. And,
4. That 'then the Lord shall go forth and fight against those nations,' &c.

Bro. M. leaves the second and third specifications out of his quotation, and necessarily out of his theory. But they belong there, and must have their fulfilment as really as the other two. Well, how must they be fulfilled? The 'all nations' are actors in the case: they are first gathered to battle—then they take the city—then they lead into captivity half of the city, and then the Lord goes forth and fights against these all nations! Well, is all this work accomplished at once, or in the short space of one siege of Jerusalem, which will be terminated by the overthrow of the nations by the Lord? We will see.

1. It would require some time for all nations to gather at Jerusalem.
2. With the military strength Jerusalem possessed when taken by the Romans, it would require some time to conquer it.
3. The captivity must have a place, and how long shall we compute it? Let Christ answer—'They shall be led away captive into ALL NATIONS: and Jerusalem shall be trodden down of the GENTILES, UNTIL THE TIMES OF THE GENTILES BE FULFILLED.'—Luke xxi. 24.
4. Then, when? Every one 'unspoiled by tradition and vain philosophy,' it does appear to us, will readily answer thus—when the captivity shall end, or the long times of the Gentiles shall terminate, when the Lord shall have come to Zion, when the remnant of the captives from all nations shall have been gathered at Jerusalem, and when the all nations shall be gathered there to the battle of the great day—then the Lord will go forth and fight against and overthrow them.

You speak of the de veriance of God's 'ancient people from their long and cruel dispersion and persecution,' when the Lord shall 'go forth and fight against the besieging nations.' If this 'long dispersion,' is their captivity among the Gentiles during their times of oppressive rule, then you must admit that the gathering of 'all nations against Jerusalem to battle,' took place when that dispersion or captivity commenced; and that the going forth of the Lord to fight against them, will occur when that 'long and cruel dispersion' shall terminate; consequently those two events cannot take place at or near the same time, as you seem to teach by your mutilated quotations of Zech. xiv. 2, 3. All must see that those great events cannot be located together, and at the same time a 'long dispersion'

lie between them. But to avoid this difficulty, should you say that the gathering of all nations to battle against Jerusalem, its conquest and pillage, the long dispersion, and the going forth of the Lord to fight against those nations, are all to have a future accomplishment, then the conclusion is unavoidable that the coming of the Lord cannot reasonably be looked for very soon: for on this hypothesis, before that event can be witnessed, the Jews must be gathered to Jerusalem and Palestine in sufficient numbers to become a mighty, military, and wealthy people, sufficiently rich and powerful to induce all the nations of the world to send their powerful hosts to Jerusalem. After great resistance the city will be taken, and many of the conquered Jews will be led into a 'long' captivity, after which the nations are to be gathered to Jerusalem again, to besiege it, when the Lord will come, destroy their mighty hosts, and deliver his 'long dispersed' people! Such absurdities as these that lie on the very surface of this theory, are sufficient to cause every discriminating mind, as it appears to us, unhesitatingly to pronounce it not the theory of the Bible.

According to the effulgent light of the prophetic word, we behold these great matters thus: Jerusalem will be trodden down of the Gentiles, Judah and Israel will remain in captivity, among all nations until the Lord shall come to Zion. He will then commence the great work of restoring again the kingdom to Israel; in doing which the dispersed will be gathered to the land of their fathers, the nations will become angry, and gather their mighty armies against the Lord, to make war with him, when he will overthrow them on the mountains of Israel, and subject the world to his righteous reign.

The time for the commencement of these great events is near, and in view of the glorious change that they are destined to effect in the world, we ardently pray, that the coming of the great Restorer, the first event in the series, may quickly be realized.

## ROTHSCHILD AND THE CITY OF JERUSALEM.

A correspondent of the *National Era* relates the following anecdote:

'The rumor is that the Sultan has ceded Syria to M. Rothschild, for 500,000,000 francs, say one hundred million dollars, and that this prince of millionaires proposes to invite the Jews to return to the land of their fathers, rebuild the temple, &c. I do not believe it. About fifteen or twenty years ago, an estimable clergyman in Ohio, who had after a long study and meditation, persuaded himself that the description of the latter day glory by the prophet Ezekiel was to be literally fulfilled by the Jews in Syria, went to London with a view to persuade Rothschild to purchase that country, which, he had been informed, could, in the state of the Sultan's exchequer at that time, be done at less than ten millions of dollars. There were several days after his arrival before he obtained an interview with him. And when, after so much pains taking, he at length stood face to face with the rich Jew, and announced his errand, the baron said to him, 'Damn Jerusalem! The poor man, grieved and shocked, left London, returned to his native land, pined away and died. I received from his own lips an account of the interview.'

The above is going the rounds of the papers.—It shows that Rothschild's piety and devotion to the city and land of his fathers are something that he himself knows nothing about—a mere creature of enthusiasts who know as little of Rothschild's disposition and intentions with regard to Jerusalem as they do of the inhabitants of the moon. In all that has been said about Rothschild's purchasing Jerusalem, we have not seen a syllable going to show that he feels the least interest in the Holy City.—He will not be likely to expend one hundred millions of dollars in an enterprise to which he has no impulse of piety, and from which he can not expect to reap pecuniary advantage, and from which, though it might make him king of Jerusalem, he would not, judging from the history of the last 1800 years, derive any very distinguished honors.

No, from all we know of him, we think he would prefer a seat in the Parliament of Great Britain to the throne of Jerusalem: he had rather, by his talents and money, help control the mightiest government on earth honorably and profitably to himself, than wield with his own hand the withered scepter of Judah's kings. If Jerusalem could promise additional millions to his already mammoth wealth, he would, doubtless, see something inviting even in her humility; but as she requires a sacrifice both of money and of fame, her petition is answered with a curse!

Suppose, however, all this were not so, and that Rothschild felt as deep an interest in the welfare of Jerusalem and his people as some desire he should,

and that Russia and the other powers would allow the Sultan to sell him the Holy Land, and that he should plant his throne where David and Solomon reigned, and that a large number of scattered Israel should gather about him there, what evidence is there that such an event would be any more a fulfilment of prophecy or pleasing to God than the similar career of Julian the Apostate? or of the crusade kings who led many millions of (as some suppose) Anglo-Israel from Europe to wrest the Holy land from the infidels (Mahomedans) and maintain their title of king of Jerusalem? According to some accounts, two millions of people were lost in those expeditions during the 12th and 13th centuries. Peter the hermit, and most others who preached the crusades, stirred up the masses of Europe by motives similar to those now employed to effect a gathering to Jerusalem. The belief was quite prevalent that the thousand years of Rev. xx. measured the time that was to transpire between the first and the second coming of our Lord. That period had expired, and the time had arrived for Jesus to appear again in Jerusalem. But the holy city was in a condition unfit for the reception of his divine Majesty; they must prepare the way before him: Jerusalem must be in the hands of a faithful people, who shall there peacefully wait the advent of their Lord. All know the fruits of that gratuitous effort to help the Lord: 2,000,000 of human victims were offered in sacrifice at the altar of that blind fanaticism, and all Christendom broken up and deranged.

This modern project is based on the same principles, viz.: that the time has arrived for the return of our Lord to Jerusalem, and that there must be at Jerusalem a faithful people awaiting and ready to welcome his return.

But the friends of this project may reply, that there is an essential difference between their effort and that of the crusaders, they being too early.—We apprehend, however, that their error consisted in much more than anticipating the time: it consisted chiefly and primarily in misapprehending the order of prophetic events. Instead of his people preparing a place for him, he is to prepare a place for them, not only in the heavenly, but also in the earthly Jerusalem. He is first to return, and then build up the tabernacle of David. There is no prophecy that the scattered tribes will be gathered thither till the word of the Lord shall go forth from Jerusalem, inviting their return to their city and their Messiah. We have no intimation in the holy scriptures that he will do the initiative of the grand restitution by proxy. He will appear in person and open the stupendous scene, and lead it triumphantly through under his own supervision.

The throne was to be subverted (till he [Christ] comes whose right it is). If Rothschild assumes it, he will be a usurper.

Jerusalem and her temple were to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, Luke xxi. 24. If it is lifted up before those times expire, this prophecy of our Savior will be broken. But if we may believe the account given and substantiated by many witnesses of the effort made by the emperor Julian to rebuild Jerusalem, and the temple, and the wonderful manner in which he was compelled to desist from the undertaking, we should expect that if Rothschild or any other man or men should attempt such a work they would in some way be prevented from accomplishing it. God is jealous of his word, and will see that it is not frustrated either by faithless or faithful men.

The close of the times of the Gentiles is identical with the time of the appearance of the Deliverer, Luke xxi; Rom. xi. There is no interregnum spoken of between the Gentiles and David's rightful Heir, in which Rothschild or some body else shall so administer as to make his accession easy and graceful!

It is our duty to let patience have her perfect work, and wait for our Lord's return; and, while we wait, do all we can to get ourselves and others ready to meet him in peace. There is no occasion for solicitude as to the proprieties of his reception: he is coming, not to enjoy the earth as men can make it, but to make it right himself and then enjoy it with his people; and he will have ample time and room to accomplish all the great and glorious things spoken of by all the holy prophets since the world began.

We would thank our correspondents, who are capable of writing for the press, to furnish for the *Harbinger* a number of such communications, as the cause of truth at present demands.

Pride goeth before destruction.



## HEED THIS.

We have received but few substantial responses to the bills we have recently sent to those who are owing for the *Harbinger*. We need the respective sums called for, to enable us to pay for our paper maker, who has patiently waited for his pay for the paper on which the *Harbinger* is printed. Will you now pay the small sum you owe? With few exceptions, you can if you will. Without disguise we kindly tell you that we have depended on these respective dues to pay our paper maker several hundred dollars, which we now owe him. Shall we and him be longer disappointed? We hope not; and the high profession you make, the small sum you respectively have to pay, and the justice of our claims, induce us thus to hope. Let every one send on his or her subscription immediately, and the sum requisite to pay our paper maker, will be gathered. We kindly entreat you to heed this.

## THE NAPOLEON DYNASTY.

It is with pleasure we acknowledge the receipt of the new and highly interesting work, with this title; which we cordially recommend to the patronage of our readers, who may feel interested in these matters. It may be obtained of Cornish, Lamport & Co., Publishers, 8 Park Place, New York, at \$2.50 per copy. Speaking of the work the *New York Daily Times* remarks:

"In this work we have the Bonaparte dynasty brought together in a family group. Seventeen distinct and well-executed biographies are clustered around the main figure in the picture. The father and mother of Napoleon; his uncle, Cardinal Fesch; the lovely Josephine, whom all the world love and admire; the detested and infamous Maria Louisa; his brothers, Joseph, King of Naples and Spain, for several years a much-loved resident of Bordentown, New Jersey; Lucien, Prince of Canino, the poet; Louis, King of Holland, the father of Louis Napoleon, President of France; Queen Hortense, the daughter of Josephine, and the wife of Louis; Jerome, the youngest brother, King of Westphalia, who sought his wife amidst the lovely daughters of America, and whose grandson now wears the uniform of the Army of the United States; the sisters of Napoleon, Eliza, grand Duchess of Tuscany, the beautiful Pauline, and Caroline, Queen of Naples, and her husband, the magnificent and dazzling Murat; Eugene, the son of Josephine; the son of Napoleon, the Duke of Reichstadt; and, lastly, Louis Napoleon, the grandson of Josephine, a President by name, but in reality a King. These are the illustrious personages whose memoirs, with excellent portraits, here surround the life of him on whom the fame and fortune of all mainly depended.

"A strange and wonderful life, indeed, is that central one—the earthly career of the greatest military genius of the world, which, in the period of fifty-two years, wrought such changes and revolutions in the nations, and consigned so many tens of thousands of mortals to a bloody grave. Born in an island of the Mediterranean; educated at the public expense; his hand twice rejected in marriage, at times so poor that accident saved him from throwing himself into the Seine; at the first opportunity presented, displaying, at Toulon, the most consummate skill and military science; then imprisoned and stricken from the roll of the French army; then saving in a moment of overwhelming peril and despair, the Government of France, by pouring his murderous broadswords through the streets of Paris; elevated to the post of General-in-Chief of the Army of the Interior; united in wedlock with the beautiful Josephine; defeating the Austrian army at Monte Notte; thus fairly launched in his victorious course, carrying his resistless eagles over slaughtered armies and captured countries; treading empires under his feet; dispensing crowns; dying, at last, imprisoned on a distant and solitary island, where, after sleeping for a quarter of a century, his undecayed form revisits the country of his adoption, to repose forever on the soil from which, in life and in death, he had so long been exiled.

"The work before us is not a mere compilation of materials generally known. Many interesting incidents and details are given, not known, we presume, to the most industrious reader of the annals of the period. The design of the book—a most felicitous one—is carried out with great skill; the style is terse but glowing; the typography of the highest order, and the portraits, from original sources—some of them new to us—executed with care and truthfulness. We do not see how it can fail to acquire a popularity and circulation seldom equalled by any biographical production."

Conveyance often contains as much obliquity as real affection.

THE CATHOLICS IN ENGLAND.—It appears certain that the British Government will rigidly enforce all the clauses of the Emancipation act.—The Government, through the chief Secretary, Mr. Walpole, have informed Dr. Newman that the recent proclamation referred to all practices contrary to the strict letter of the law. The Irish Roman Catholics declare they will not obey the law, and the priests who conform to its requirements have, in several instances, been insulted in the streets.

The appointment for a Conference at Laurel, Ind., in consequence of being embodied in Bro. Linvill's letter, was not observed, until we fear it is too late for publication. Appointments should always be made distinct from other communications if in the same letter: they will not be as likely to be overlooked, or delayed.—See Bro. Linvill's letter.

We hope all our kind patrons will do what they can for us in pecuniary matters now, for we have depended on them for assistance at this time, and should they not meet our expectations, our disappointment would be great, and our embarrassment severe. We hope all will feel interested in this matter.

The report of the Tent Meeting at Elmira is encouraging—though Bro. Bywater speaks of a deficiency in his receipts to sustain the same. These meetings should be sustained. See his notice for a meeting at Addison, which commences this week.

## THE WRONG CORRECT.

## THE TRUTH WILL STAND OF ITSELF.

Two worthy and well-meaning brethren have complained of my brief paragraph, May 29—"Take Heed!"

Amid the hurry of arrangements in leaving, I answer by saying that every word and every allusion that is not essential to the expression of *Bible truth*, I would gladly recall. No allusion was intended, but for the sake of 'The Truth,' aimed at in the article. Allow an explanation of the matter.

The fact is, that no one can, 'by the Holy Ghost'—or by the spirit of truth—oppose the Holy Spirit's testimony. Man's ignorance, or honesty in error, and even forgiveness of such error, does not, I conceive, affect this great fact. Surely no one can 'by the Holy Ghost' oppose the birth or temptation of Christ; the atonement, or the second advent of Christ; the resurrection of the dead; 'the reign of Christ with his saints'; or the binding of Satan 'a thousand years'!

Why not? Because a witness or 'kingdom divided against itself cannot stand!' 'The truth' is 'not yes and nay.'

Take one syllogism. The temptation of Christ 'by the Devil' is taught by the Holy Spirit.

But the Holy One 'cannot deny Himself.'—Therefore any and every opponent of this doctrine is, so far, of 'another spirit,' than 'the spirit of Truth!'

Dear brethren, you know that those not 'in the Spirit' of the Advent truth have no patience with any of us—we 'are so severe!' &c.

Let me kindly ask our brethren to drink into the spirit of *Bible* statement, touching the doctrine that I affirmed in my article complained of—let them delight to express their feelings in 'the words which the Holy Ghost useth'; and then they be as willing to 'endure' if not approve a distinct echo of the Spirit's teaching on this, as well as on the advent subject. It is written: 'It is good to be zealously affected always in a good thing.'

J. B. C.

Deception, hypocrisy, and dissimulation are direct compliments to the power of Truth; and the common custom of passing off Truth's counterfeit for herself is strong testimony in behalf of her intrinsic beauty and excellence.

A faithful man shall abound with blessings.

ROME.—A correspondent of the *New York Daily Times*, writing from Turin, June 28, says:

"Before I close this epistle, I must give you a very interesting and most startling piece of news from the Holy See. I have been informed by an Italian employed by the Piedmontese Government, that they attempted in Rome to poison the French Minister, Mons. De Rayneval. While he was at breakfast, a servant entered the room with coffee and milk. In the meantime, while Mons. De Rayneval was called out on urgent business, some French officers remarked to Madame De Rayneval that the milk had turned yellow, and advised the lady not to taste the suspicious beverage. The Minister returning, and having been informed of the mysterious appearance of the milk, called his physician, who, after a careful examination, declared that arsenic had been introduced into the milk and sugar, and also into the coffee-pot! The waiter was arrested and confessed his guilt—he being one of the members of the political society, *Societa Della Morte*."

"Thus begins in Rome and in the Roman States the reign of conspiracies and terror—thanks to Louis Napoleon!"

## To Correspondents.

J. L.—The 'Shepherd of the Valley' is published at St. Louis. We do not know the date of the number containing the article you refer to. You will find a somewhat extended notice of that article and also of another in which the editor re-asserted and maintained the facts and sentiments of his first article, in a recent number of the 'Religious Herald,' published at Richmond, Va. The second article is a sufficient refutation of the charge of spuriousness or misquotation. The ingenious editor received a severe rebuke from his bishop for telling so much family truth.

E. EVERTS.—We will publish it as soon as we have time to review it.

M. E. G.—The article to which you refer, we freely acknowledge was unduly severe—we did not see it until after its publication; when we regretted its severity, but thought not advisable to notice it, unless others should feel grieved about it. We think now it will be as well to let it pass, and be more guarded in the future.

Your article is too incorrectly written for publication; and we never make corrections, when as many are necessary as we find in yours. Be assured that an honest difference in sentiment, is no cause with us, of a breach of Christian fellowship. The time is not far distant when, if we 'keep the unity of the spirit,' we 'shall come to the unity of the faith.' Then the 'watchmen will see eye to eye, when the Lord will bring again Zion.'

## A Confession.

BRO. JOSEPH.—It is with great pleasure, that I acknowledge the main truthfulness of your reply to my first number on the Sanctuary.—Truth to me is lovely. And as prophecy which has long been dark to my mind, is unfolded to me, it makes the living oracles more precious than fine gold. And my love to the Father and his Son Jesus Christ, my elder brother, is increased in proportion to the light I have upon the blessed word. And often I am led to wonder how it is, that multitudes who profess to love God, dare to take the position that a part of his word is non-essential!

Dear brethren, I read that every word of God is pure, (and I believe it.) Therefore it is essential to my sanctification and eternal redemption! Amen. Father! for the sake of Jesus, impress this all-important truth, by thy Spirit upon every heart who shall read these few lines. Amen. Yours loving the whole truth.

R. V. LYON.

W. S. I.—I had the opportunity of filling my appointment in Scotland, last First Day, and we had a refreshing time. There is a small remnant of Adam's race, who love the whole truth. We had the privilege of retiring to our modern Jordan, after the close of our morning service; where I had the opportunity of immersing two willing souls in the name of Jesus Christ, for the remission of sins. And it was a good time.

R. V. L.

## Appointments.

Bro. J. B. Cook.  
Openheim, July 23—  
and over Sunday.

Bro. J. B. Cook.  
Long Branch, N. J.—visit friends one week.  
New York, as health, &c., permit.

New Bedford, Mass., August 8 & 15.  
Boston, " 23.  
Worcester, " 26.  
Hartford, Ct., " 26.

This will leave me one Sunday and intervening time to fill as health may enable me. My old bronchitis has returned, and I shall be obliged to take some care for health—but shall strive to do what I can.

Bro. O. R. L. Crozier.  
Bristol, Sunday, 10 1/2 a. m., Aug. 1.  
Cheshire, " 4 1/2 p. m., " "

Bro. J. N. Loofborough.  
Waterloo, Sunday, July 25.  
Will Bro. Durham meet me at the cars at 6 p. m., Saturday?

Bro. J. N. Loofborough.  
Auburn, Sunday, August 1.  
Bristol, " 10 1/2 a. m., " "  
Cheshire, " 4 1/2 p. m., " "

Bro. Wm. and Sr. Mary Ungley.  
Niagara, C. W., Cross Roads, July 21-23.  
At Peter A. Bouk's, " 24, 25, 26, 27.  
Hamilton, " 28.

Will Bro. Shipman get a schoolhouse to meet at?  
To Bro. Truesdell's, " 29.  
Oakville, (at Bro. Foreman's,) " 30.  
Toronto, " 31—  
and over Sunday, " 31, 32, 33, 34.  
Whitby Village, " 3, 4, 5.  
Brooklyn, (at Bro. Kestur's,) " 6, 7, 8.  
Darlington, (at Bro. John Van Ness's,) " 9, 10, 11, 12.  
Clark, " 13, 14, 15.  
Cobourg, " 16, 17, 18.  
Will the brethren get a place for the meeting, &c. At Bro. John Lett's, August 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, and over Sunday 23.

Picton, (Bro. Werden's,) " 23, 24.  
The appointments week date, are 7 p. m.

A word to the brethren.—We want you should, as much as possible, come out and meet us at these meetings, and get your neighbors to come with you: God grant we may have a good time once more before we meet on Mount Zion: then we shall see Jesus, just as Jesus, who suffered and died for us; then he will be our King. We should ask for us: then he will be there? Yes, we may if we believe and obey the Word. Much is implied in this; we must do our every day.—To be Christ like, we must have the spirit of Jesus. Amen.

N. B. We shall have some tracts to give away to the poor. We hope you will have something to give to aid the Tract Fund. We shall have hymn books and other works for sale.

We hope those brethren in arrears will pay up their dues on the *Harbinger*, and try and get others to subscribe for it. We will attend to it for you, and likewise for the *Bible Examiner*, and the *Children's Friend* published by Bro. O. R. L. Crozier. The brethren should interest themselves to have these papers before the public—will you do so?

We should remember what Paul says to us—1 Cor. ii. 26—as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. The Lord's Supper should be attended to; if the brethren will get those things in order, we will attend to it when we come.

W. O.

## Bro. Jonathan Wilson.

Manlius, Sunday, July 25.  
Bangor, " August 1.  
Port Byron, " 8.  
Auburn, " 15.  
Seneca Falls, " 22.  
Geneva, " 29.  
Canandaigua, " Sept. 5.  
Victor, " 12.  
Rochester, " 19.  
Batavia, " 26.  
Buffalo, " Oct. 3.  
Gerry, " 10.

## Bro. J. P. Weetlee.

Rochester, Sunday, July 25.  
Northern Ohio, Sunday, August 1—  
where the brethren there may appoint. They will correspond with Bro. Weetlee on the subject, at Rochester, N. Y.

## Tent Meeting in Addison.

Bro. J. C. Bywater will commence a Tent Meeting, Friday evening July 24, to continue two weeks or longer. A general attendance is solicited.

## Tent Meetings in Mich.

Ypsilanti, Friday, July 23—  
and hold over two Sundays.  
Whitmore Lake, Friday, Aug. 6—  
and hold over two Sundays.  
Tyrore, Liv. Co., Mich., Friday, Aug. 20—  
and hold over two Sundays.

If the brethren concerned desire a change in these appointments, they will inform us.  
Bro. Ingham from Maine is expected to attend these meetings, and others are invited to be with us.

## Conference.

A Conference will commence at Laurel, Franklin Co., Indiana, Friday, July 30.

## Bro. R. V. LYON.

Brimfield, Mass., Sunday, July 25.  
Keosauqua, Ia. (Jawob Society), August 1.

## Grove Meeting.

The Lord willing, Bro. E. Miller, Jr. and Bro. Yates Higgins will commence a meeting on Thursday, August 13 at 2 p. m., to continue over the following Sunday, in the Indian Creek settlement, Wayne township, Fulton Co., Indiana, twelve miles north-west of Logansport, eight miles south of Pleasant Grove, midway between the Michigan and Chicago roads. Ministering and lay brethren are respectfully invited to attend.

ERASTUS C. ANDRUS.

## Grove Meeting.

Bro. I. E. Jones will hold a Grove Meeting in Chateaugay (near Bro. Sheldon's) commencing on Friday, July 30, and continue over the Sabbath.

BENJAMIN WEBB.

## Camp Meeting at Oswego, Ind.

There will be a Camp Meeting held at Oswego, Ind.—commencing on Friday before the fourth Lord's day in September next. The brethren and others who feel an interest in the truth are invited to attend.

For the brethren—R. WILLARD.

## Camp Meeting at Winsted, Ct.

The Lord willing, a Camp Meeting will be held in Winsted, commencing Aug. 30, and to continue one week or more, upon the same ground occupied last year.

The camp ground is about two miles from the depot, at the terminus of the Naugatuck R. R.; and those coming by cars or stage, will be accommodated with cheap conveyance to and from the meeting.

We invite every friend of Jesus, and all who are willing to seek for eternal life through him, to meet with us in the tented grove to worship the God of heaven.

Board and horse-keeping on reasonable terms, with an invitation to the poor pilgrims to come and eat without money and without price.

S. G. MATTHEWS,  
HIRAM MUMFORD,  
A. D. SMITH,  
MILES GRANT.

## Canada Tent Meetings.

If the Lord will, a Tent Meeting will be held in Columbus, C. W., commencing Saturday, July 10, at 7 1/2 p. m., and continue over two Sundays. Bro. P. though will be in attendance and Bro. E. B. White, J. Bower, H. Haigh, and others.

This meeting is specially designed as a substitute for a general Camp Meeting. We expect a general gathering of the brethren from Toronto, Newmarket, Markham, Leamington, Cobourg, Clark, Darlington, &c. All who can, are solicited to come at the commencement of the meeting, and remain till its close. Let those who can, bring tents and provisions. Those who have no tents will be well supplied in this respect. This is new ground, and we hope that the meeting will prove conducive to the glory of God, and give new impetus to the cause in Canada.

## BUSINESS ITEMS.

The postmaster at Richmond, Va., informs us that the *Harbinger* sent to Mrs. F. A. Wilson at that office is not called for. We think there must be some mistake about this, as she has paid to the close of this volume—nearly a year ahead.

A. MATSON.—Ira Godfrey's receipt for \$2.00 was published at the time in No. 387.

J. LITSINGER.—Bro. Moffat has not got the books.

J. HOOKER.—The dollar you sent last was entered on book, but by mistake not published; the other we did not understand—have now credited it with the one sent by Bro. Wendell.

B. B. SCHUCK.—You probably have received your books before this time. We delayed a few days, to get some of which we were out. They were sent July 5, by express, to Baldwinville.

A. HIRSCOW.—The receipt in No. 442 to John Andrews, Jr.

SOME faithful 'steward' east of this place has sent us \$10.00, \$2.00 as a donation to send the *Harbinger* to the poor, \$3.00 for Bro. Bywater's tent meetings, and \$5.00 to a 'sick brother.' We are at a loss to decide who is meant by the 'sick brother,' as all has recently been asked for two or three such. Will the person who sent the money inform us for whom the \$5.00 were intended?

W. PRATT.—Bro. Moulton's receipt in No. 440. Those facts are as you relate them: we regret that the bills were sent. At the time we revised our free list, Bro. M.'s name was erased from it by him who did not understand our engagements to him: because his name stood as a paying subscriber when the bills were sent. We have entered his name again FREE, and will send him the paper free as long as he will take it. We will return his money, send him its value in books, or dispose of it in any other way he may direct. We will send it free also to Bro. S. D.

D. C. T.—You have paid to No. 453.

J. LITSINGER.—It will cost about 75 cents to Baltimore. That will probably be the best way to send them.

## Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

J. Colross 476; A. Baker 468; A. Winans 468; H. Phinney 468; Walter F. Fannestock 454; Bettel Lusk 468; David Bellows 462; Wm. Freeman 500; E. O. Munroe 494; J. B. Brown 503; Wm. D. Robinson 422; E. S. Stow 449; Geo. F. Baker 468; David D. Hartley 474; Abigail Carliss 468; N. J. Peterson 442; M. Grant 473; Geo. A. Sloan 442; H. F. Fuller 451; J. Wilham 468; J. D. Bunce 416; J. P. Jacobs 442; Mary Farnell 461; N. Merian 468; C. W. Kirkpatrick 466; S. W. Wright 473; H. Hopkings 524; R. Nichols 473; W. Dodge 426; Myron S. Frary 428; D. L. Nelson 474; A. Chaffee 455; D. Rollins 476; Wm. Felchouse 483; A. Miller 466—\$1.01 each.

Abel Beebe 498; G. G. Colvin 506; N. T. Withington 455; J. Gleason 468; T. A. Roberts 472; Andrew Woodside 500; Benjamin Woodside 500; T. H. Austin 462; Daniel Lorey 451; Myron S. Frary 402; J. B. Winslow 464; A. B. Magruder 498; Thankful Adams 456; Mrs. D. H. Caverly 475; Asahel Matson 483; R. G. Naper 444; Luther Adams 494; J. Covell 500; Jas. Coons 498; J. Hooker 465—\$2.00 each.

Wm. Carter 420, \$1.78; John Tompkinson 448, \$1.08; H. A. Clum 447, 92 cts; Alvora Perkins 466, 63 cts; Ruth Wakeham 525, \$2.62; J. Wright 448, 80 cts; Alex. O. burg 442, \$1.28; Lewis Bean 498, \$1.69; Samuel Rowel 447, 25 cts; E. Crowl, 514, \$3.75; Joseph Litsinger 463, \$1.62; R. Waites 448, \$1.62; J. Hamilton 447, 37 cts; E. Tenney 458, 62 cts.

Wm. H. Marigold 446, \$4.00.  
John Sawyer 401, \$6.00.

## LETTERS.—Ann Case, B. B. Schenck, J. Wilson, A. Hinchey, J. Hamilton, E. G. Conkling, J. Striker, J. Taylor, H. Hayes, E. Everts, C. S. Raymond, G. F. Baker, O. B. Tenney, H. H. P. Sikes, L. Adams, N. P. Hathaway, L. H. Chase, U. Eaton, J. Pomeroy, W. Pratt, A. Morgan, D. C. Turner, E. Macomber, E. Whitney, Wm. Bailey, Mrs. Conn Read, C. F. Sweet, A. Beach, D. Austin, B. G. St. John, S. D. W. Sheldon, M. E. Cornell, E. Stone, N. Bond, J. C. Bywater.

## BOOKS SENT.—J. Taylor, A. Perkins, John Wright, Ursula Eaton, Lewis Bean, Wm. Bailey, L. Adams, T. Fasseti, A. Beac.

## DELINQUENTS.

If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

The *Harbinger* sent to James Little and G. S. Kenyon, Penn Yan, N. Y., has been stopped. J. Little owes \$1.88, and G. S. Kenyon \$2.31.—Will they pay?

Eliz Cross, Thorndike, Mass., stops his paper and refuses to pay for it! He owes \$4.31.

The postmaster at Johnstown, Wis., informs us that Ebenezer Ballock's paper is not taken from the office. He owes 50 cents.

B. PATRISON, of Stouffville, C. W., took the *Harbinger* without paying anything, till he owed \$3.20. We then stopped his paper, and have sent his bill twice, and received a letter from a man of his name complaining that he had to pay postage on the letters containing his bills, and denying ever having had the paper. We have had a few other cases of this kind.

## DONATIONS.

TO SEND THE HARBINGER TO THE POOR.  
Solicit sympathy upon the poor (sent to the Lord, and that which he hath given will repay him again.—Prov. xxi. 20.)  
Amount to be raised the current year, \$332.73.  
Donations already received on this volume, 6.34.  
A. Stewart, 2.00.  
D. G. St. John, 5.00.  
Still due for free list on this volume, \$319.39.

FOR BRO. J. C. BYWATER'S TENT MEETINGS.  
A. Stewart, 2.00.  
D. G. St. John, 5.00.  
Still due for free list on this volume, \$319.39.

## Rules of Discussion.

As a prominent object of the publication of the *Harbinger* is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.  
2. While a THEORY or PROPOSITION on a certain subject of Bible is in course of discussion, no other theory on the same subject can be admitted.  
3. No plain testimony of the BIBLE and matters of FACT, will be admitted as EVIDENCE.  
4. The LITERAL principle of interpretation must be observed.  
5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or oracle.  
6. Only two opponents can be heard at the same time, on the same question.  
7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

No unkind expressions will be admitted. Let these observations be observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves will be avoided. Lengthy metaphysical inquiries will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

## Books for Sale at this Office.

The postage on all these works we have to PRE-PAY when sent by mail. That amount must be added to the price by all who order them sent in that way. The postage is one cent for each ounce, or fraction of an ounce, for any distance under 500 miles, over 500 and under 1500, two cents; over 1500 and under 2500, three cents. We affix the weight to each work, that all may see what the postage is, and send accordingly.

The Contrast between Protestantism and the Gospel. By N. M. Catlin. 82 pages. Price 12 1/2 cents and single, \$9.00 per hundred. Weight 2 oz.

The Power of Kindness, including the Principles of Benevolence and Love. By Charles Morley. New York: Fowler & Wells. Price 25 cts.

The Age to Come, or Glorious Restitution. By J. Marsh. 12 1/2 cts single—9 shillings per dozen—\$9 per hundred. Weight 2 oz.

Stores' Miscellany, containing his Six Sermons, Unity of Man, and the following tracts: The Second Death; Pious Archibald Whiteley; The Intermediate State; Rich Man and Lazarus, and the Two Thrones, neatly bound together. Price 50 cts. Discount by the quantity. Weight 9 oz.

The Mystery Solving; or a Bible Expose of the Spirit Rappings; showing that they are not Caused by the Spirits of the Dead, but by Evil Demons, or Devils. By John C. Bywater, a Minister of the Gospel. \$15.00 per hundred; 20 cents single. Weight 3 oz.

The Millennia: Harp: a new collection of Scriptural Hymns Original and Selected, for Social and Family Worship, adapted to the wants of all Christians. By Marsh & Paine. Price 50 cts. in paper, 75 cts. in cloth; 40 in sheep. Weight 10 oz.

Wilson on the Prophecies.—The Book of Inheritance; and Witness of the Prophets, respecting Ephraim, and the Raising Up of Israel, by J. Wilson, Esq. 63.

The Immortality of the Soul; or Man, entirely dependent upon his Organization for his Mental and Moral Powers. By Thomas Reed. Price, 7 cts. Wt. 1 oz.

The Age of Gospel Light, or the Immortality of Man on the life through Jesus Christ. By Z. Campbell. Price \$6 per hundred; 10 cts. single. Weight 1 oz.

Our Heavenly Origin. By J. Wilson, England. Bound 62 1/2 cts; in paper covers, 50 cents. Weight—bound, 14 cts; in paper, 9 cts.

Future Punishment. By H. H. Dobney. Bound, 75 cts weight 10 oz. Paper, 50 cents; weight 6 oz. Abridged, 25 cts.

Are the Wicked Imm



## Poetry.

From the Church of England Magazine.

## Balaam.

BY J. BROAD, M. A.

"And Balaak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies; and, behold, thou hast blessed them altogether." Num. xxiii. 11.

Aloft on Moab's mountain stood  
The son of Beor, seer renowned,  
Deep fixed in contemplative mood;  
Around, his altars, streamed with blood,  
With divinations crowned.

Before him, ranged in fair array,  
The tents of Israel lay outspread;  
Like drops of dew at early day,  
The sons of Jacob thronged the way—  
A host divinely led.

And much the prophet longed to gain  
The tempting boon of Moab's king,  
And swept away the wondrous train,  
With curses deep and voice profane,  
And dark enchantment's sting.

Yet durst he not for Moab plead—  
Jehovah hath his will confessed:  
In vain may Balaak's victims bleed,  
No divination can succeed  
To curse whom God hath blest.

Vain now the seer's prophetic name,  
And vain are all his sorcery's charms;  
Unwillingly his lips proclaim,  
Not Israel's fall, but Moab's shame,  
And conquest's dread alarms.

Now heaven unfolds before his gaze  
Bright glories of the future time—  
A star from Jacob's seed shall blaze;  
He sees this sign with deep amaze,  
And speaks of things sublime.

Yet not that blessed Star could draw  
To heavenly things his selfish soul:  
Not all the rapturous scenes he saw  
Could win his love—a servile awe  
Alone could him control.

Unhappy seer, himself unblessed,  
While blessing others owned of heaven:  
Mere type of worldly minds, oppressed  
By love of gain, who find no rest  
In what our God hath given.

Great Savior, theme of Balaam's song,  
Bright morning Star, our souls illumine!  
Break thou the spell of earth, so strong  
To keep our hearts its gauds among;  
Our worldly lusts consume.

## Miscellany.

Original.

## Letter of a Mute.

THE following letter was writtten to a Congregational minister by a man who is both 'deaf and dumb.' M. E. CORNELL.

Mr. C—, Dear Sir:—I am informed that you preached one week ago last Sunday from these words: 'The wages of sin is death.' I have been informed also that you said at that time, 'that the Adventists believe that the soul will be annihilated, and it could not be so, for there was no such thing taught in the Bible.' Now I think you must have been at college to learn that what that text reads it does not mean! Well, if you prove the soul to be immortal, then you make the text mean, The wages of sin is immortality—and you may contend logically that 'death is a death that never dies'—and will you say by the same logic, that life is a life that never lives?

I will prove that the souls of the wicked will be annihilated, that is, they will cease to exist—be exterminated in being, and not have eternal life in conscious misery. To say the wicked will have an immortal conscious being in hell, is contradicting the Scriptures, for thus saith the Lord, 'The soul that sinneth it shall die.'—Ezekiel.

'He which converteth a sinner from error, shall save a soul from death,' &c. Jas. v. 20.

'But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume: into smoke shall they consume away.' Ps. xxxvii. 20.

Again: All the proud, and all they that do wickedly, shall be burned up as stubble in the coming day, and shall not be left, neither root nor branch, saith the Lord of hosts.

Again: John the Baptist says, 'He (Christ) will burn up the chaff with unquenchable fire.' 'As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world.' 'And fire shall come down from God

out of heaven and devour them.' 'The wicked shall have their part in the lake which burneth with fire and brimstone, which is the second death.' The wages of sin, then, is death.—Thus the Scriptures teach the annihilation of the wicked by fire.

You refer to Matt. xxv. 46: 'These shall go away into everlasting punishment,' &c. I believe it is an everlasting punishment—here I agree with you. But we differ on the nature of the punishment. You assume the position that this punishment consists in endless conscious being in misery. But I am willing to let Paul define the nature of the reward for sin. He tells us 'they shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.' Does this destruction mean preservation? No, never! One is in direct opposition to the other. The penalty of the law is death, and death is not life in misery. The penalty of the law is the sinner's punishment, which is the second death. This punishment will be everlasting in its results, and not in its infliction.

We read of an 'eternal judgment.' Does this prove that the judgment is eternally going on, and never completed? If so, the righteous will never receive their reward. Again, we read of 'eternal redemption,' and I think that you can not believe that the righteous are always being, but are never fully redeemed.

Again: We read of 'eternal salvation.' Surely the saints are not eternally undergoing the process of being saved, but never fully saved.—Hence we are inconsistent to say that 'eternal punishment' means that the wicked are always being punished, but never punished enough! that they never fully receive their wages (which is death), but are always dying, but never dead!

You lay great stress upon the expressions 'for ever and ever,' 'fire is not quenched,' &c. Now I have examined these phrases in the scriptures, and find they have a limited signification when applied to things temporal or corruptible: therefore this fact will militate with force against the idea of a perpetual existence of the wicked in liquid fire. I will refer to instances which show clearly that such terms have a limited meaning.

'The fire shall ever be burning upon the altar; it shall never go out.' Is that fire now burning? Certainly not; yet this language would as forcibly prove that this fire was to be perpetual as in the case of the wicked.

Once more: The prophet Isaiah in describing the great conflagration, says, 'The pitch and brimstone shall not be quenched night nor day, the smoke thereof shall go up for ever, from generation to generation it shall waste; none shall pass through it for ever and ever.' Isa. xxxiv. 10. And in the next chapter is recorded a promised restitution of the same land; instead of desolation, 'it shall blossom as the rose,' &c. Now if you admit the phrase 'for ever' in this instance to be unlimited, then you must necessarily adopt the conclusion that God's promise will never be verified, for he has promised the same land for an eternal home for his saints, the meek. Is that land now burning? Assuredly nay. Why then contend so tenaciously that the doctrine of perpetual burning is taught in the Scriptures, while similar expressions to those I have referred to constitute your only proof?

I ask pardon for making this letter so long, but permit me to add, that I respect you as a man, but I confess that I can not think it is the Gospel you are preaching, although you think so!

The cause and the honor of Christ will not suffer me to remain silent. I seek for the whole truth, a truth which makes me free. Praise the Lord.

Yours in the Lord, W. B. HEATH.  
Niles, Mich., March 21, 1852.

UNEASY and ambitious gentility is always spurious. The garment which one has long worn never sits uncomfortably.

HE that giveth to the poor shall not lack.

## An Extract.

[From a work entitled—'A Letter of the celebrated John Foster to a young minister, on the Duration of Future Punishment.' In speaking of the 'American Tract Society, the author remarks:]

III. Do not the publications of the Society, notwithstanding all the pains already bestowed upon them, require a new and more thorough revision?

By this question is not meant, 'Do they not require revision, in order to conform to the standard set up by the individual who addresses you?' but, 'Do they not require revision, in order to conform to the general views and feelings of that great body of pious and intelligent clergymen and laymen who are either officers or members of the Society,—of those 'most intelligent and discriminating communities' their 'wide circulation' in which is regarded as 'an evidence of their inestimable value,'—and to take still bolder ground, even of that 'judicious Committee' by whose guaranty they are commended to universal circulation as 'worthy of all confidence?' But to proceed to particulars, if these views and feelings are to be regarded:—

IV. Do not the publications of the Society abound too much in such expressions as the following?

A—C. 'The abyss,' 'that abyss of agony,' 'inconceivable agony,' 'burnings,' 'everlasting burnings,' 'devouring burnings,' 'that burning of the Almighty's fury,' 'you must turn or burn,' 'cup of misery.'

D, E. 'The damned,' 'damned souls,' 'the spirits of the damned,' 'the cry of the damned,' 'damnation,' 'the damnation of hell,' 'hell and damnation,' 'eternal damnation,' 'the miseries of damnation,' 'the terrors of damnation,' 'damnation with all its horrors,' 'the insufferable pangs of death and damnation,' 'the darkness of hell,' 'the land of darkness,' 'chains of darkness,' 'the darkness visible,' 'the utter darkness which shall never be cheered by one gleam of light,' 'a horrible night of eternal darkness,' 'utter darkness and despair,' 'infinite despair,' 'the tortures of despair,' 'horror and despair inexpressible and eternal,' 'the desperation of the damned,' 'death everlasting,' 'death eternal,' 'the awful deep,' 'the dreadful deep of hell,' 'the depths of hell,' 'everlasting destruction,' 'hell and destruction,' 'the perfect and eternal destruction of the wicked,' 'eternal doom,' 'dreadful doom,' 'direful doom,' 'infernal dungeon,' 'demons,' 'the devil,' 'all the devils in hell,' 'tormenting devils,' 'the victim of devils,' 'prey of devils,' 'the horrible society of the devil,' 'dreadful eternity.'

F, G. 'The fire of hell,' 'hell fire,' 'fire and brimstone,' 'flaming fire,' 'consuming fire,' 'devouring fire,' 'quenchless fire,' 'fire unquenchable,' 'everlasting fire,' 'eternal fire,' 'billows of fire,' 'tempests of angry fire,' 'the horrid glare of hellish fire,' 'the flames of hell,' 'infernal flames,' 'everlasting flames,' 'undying flames,' 'the livid flame,' 'the burning flame,' 'scorching flames,' 'the devouring flames of hell,' 'the everlasting flames of hell,' 'the furnace of hell,' 'the furnace of fire,' 'the furnace of eternal vengeance,' 'great furnace,' 'furnace of the most fierce and raging heat,' 'the gates of the infernal furnace,' 'fiends of hell,' 'ever-tormenting fiends,' 'infernal foe,' 'the gulf of sorrow,' 'gulf of perdition.'

H—M. 'Hell,' 'the door of hell,' 'the mouth of hell,' 'the lowest hell,' 'the deepest and most wretched hell,' 'the horrors of hell,' 'the horrors of an eternity in hell,' 'seat of horrors,' 'inconceivable horrors,' 'the punishments of hell,' 'the eternal misery of hell,' 'the terrors of sinners in hell,' 'the heirs of hell,' 'the members of the corporation of hell' (!!!), 'the burning lake,' 'that lake of fire,' 'weltering in the lake of fire,' 'the myriads of the lost,' 'the miseries of the lost,' 'the sufferings of the lost,' 'the millions of the lost wailing in utter despair,' 'gloomy mansions,' 'the misery of the damned,' 'the sinner's misery,' 'place of misery,' 'eternal misery,' 'everlasting remediless misery,' 'endless misery in fire,' 'the misery that shall never know one moment's ease.'

N—R. 'Eternal night,' 'endless pain,' 'the pains of hell,' 'the plagues of hell,' 'the sorrows of perdition,' 'endless perdition,' 'perdition and damnation,' 'dread waves of perdition,' 'the pit,' 'the bottomless pit,' 'the pit of perdition,' 'that pit of despair,' 'the pit of fire and darkness,' 'the prison of the lost,' 'dismal prison,' 'this flaming prison,' 'the horrors of the hellish prison,' 'the prisoner of hell,' 'endless punishment,' 'future ruin,' 'horrid ruin.'

S, T. 'Spirits in hell,' 'infernal spirits,' 'the infernal spirits that toss and howl in agony,' 'the pile of Tophet,' 'the deep and devouring gulf of Tophet,' 'torment,' 'place of torment,' 'state of torment,' 'the tormented captives,' 'tormented with devils for ever,' 'tormented with the devils in eternal fire,' 'the dreadful forms of hellish tormentors,' 'eternal torment,' 'full and everlasting torment,' 'endless torments,' 'the damned's torment,' 'everlasting torments of the damned,' 'bed of torments,' 'torments in hell,' 'hell-torments,' 'fruitless cries in torment and desperation,' 'burning torments of hell for ages and ages.'

But, methinks, I hear you cry, 'Hold! enough!' although several letters of the alphabet still remain, and the quotations on the previous letters might be greatly multiplied. Enough, however, has been quoted, I think, to show how rich the literature which you publish in a particular class of expressions. It is true that the elements of these expressions are found in the Scriptures;—although, why they are found there, and what they mean there, it would be out of place here to discuss. But I think that you can not yourselves but be struck with the patience, firmness of nerve, and ingenuity, with which, in some of your books, these elements have been multiplied and combined, as it were in an *infernal Kaleidoscope*, so as to present images of variegated, picturesque, and transcendent horror. Some of these combinations are quite master-pieces in their way.

To obtain a just impression of the frequency with which some of these expressions are repeated in works which you publish, you must read for yourselves; unless, perchance, as some have counted how often the words 'and' and 'the' occur in the Bible, so others would count how often less harmless words occur in your publications. But even then, the impression from the mere numbers would be faint in comparison with that which you would gain from actual perusal.

WAR.—Voltaire thus expresses himself on the subject of war: 'A hundred thousand mad animals, whose heads are covered with hats, advance to kill or be killed by the like number of their fellow-mortals, covered with turbans. By this strange procedure they want, at best, to decide whether a tract of land; to which none of them lays any claim, shall belong to a certain man whom they call Sultan, or to another whom they call Czar, neither of whom ever saw, or will see, the spot so furiously contested for; and very few of those creatures, who thus mutually butcher each other, ever beheld the animal for whom they cut each other's throats! From time immemorial this has been the way of mankind almost over all the earth. What an excess of madness is this! And how deservedly might a Superior Being crush to atoms this earthly ball, the bloody nest of such ridiculous murderers.'

THE ARMIES OF EUROPE.—A late London letter says: 'We have very good authority for stating that in 1851 there were no fewer than 2,773,833 men under arms in Europe as regular soldiers, and if to this number be added the various corps of volunteers, national guards, &c., the aggregate would swell up to 3,000,000—the population of Europe was then estimated at 237,403,000. According to the usual ratio of calculation, one person out of every twenty of the adult and able male population of Europe was at that time a soldier. Besides this immense army, there was an aggregate fleet of 2,763 vessels, carrying 44,105 guns, and manned by at least 150,000 seamen. We can not compare these figures with any previous statements, but we feel warranted in asserting that never, since the commencement of the peace movement, did the face of Europe present so belligerent an appearance.'



# ADVENT HARBINGER

## AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 449.

ROCHESTER, N. Y., SATURDAY, JULY 31, 1852.

New Series---Vol. IV. No. 7.

### Poetry.

Original.

#### Hope.

BY S. BACHELOR.

Hope, when the morning breaketh,  
When beam the heavens with light;  
Yea, trust no mean foundation;  
The vanity of sight.  
Hope, through the day defending,  
Yea, trusting in the right,  
For oh! an earthly morning,  
At last must see a night!

Hope, when in health rejoicing,  
Then make thine anchor fast;  
The calm is no assurance,  
The gale comes flying past.  
Should thou, then, in affliction,  
With trust call on thy God;  
He never will permit thee,  
To fall beneath the rod.

Hope, when friends do cluster round thee,  
When prosperous is thy way,  
And all things falsely promise  
No change, but better day!  
Then trust the God of Jacob,  
A shelter from the storm,  
A hope when refuge faileth,  
An everlasting morn.

Hope, when hope is shining brightly,  
When signs help on thy way;  
And falter not when perils  
Bespeak a better day:—  
When loud the cry is raised,  
That every vision fails,  
When taunts, and loud revilings,  
The pilgrims way assail.

Hope now, when God is moving,  
And kings fulfil the word,  
In these their last endeavors,  
To draw and battle the sword:  
Oh! blessed hope before us,  
The host have Jordan crossed,  
Their savior King among them,  
Hopen fruition lost.

Pownall, Vt.

(From the English Literalist.)

#### A Millenarian's Answer

OF THE

#### HOPE THAT IS IN HIM.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—Isaiah xxiv. 21—23.

EVERY one at all conversant with this subject knows that there are two other and different views of it taken by great and good men. The most modern, and at present the most general opinion is, that the gospel now preached, will under the divine blessing continue to spread throughout the world until all nations are brought to believe and obey it. This happy state they believe will last a thousand years, after which there will be a falling off, and Christ will come a second time, raise all the dead, both righteous and wicked at once: the general judgment will then take place and the world be burned up and dissolved. Many who maintain this scheme contend that the Jews will never be restored to Palestine, but will be incorporated with the Christian church. They likewise in general deny the first resurrection of the saints, and the personal presence of Christ upon earth.

Many objections might be raised against this scheme. I will name a few. 1. The language of the New Testament leads to a conclusion that universality is not a characteristic of the Gospel dispensation. The parables of our Lord generally teach two things: that there will always be a *world* and a *professing church*, and that in this professing church there will be some false and some true professors. The parables of

'the sower,' the 'tares and the wheat,' 'the net cast into the sea,' 'the wise and foolish virgins,' are all full to the point.

The question is this: Is the parable of the sower intended to be applicable to the church in all ages? If so, what sort of a Millenium or spiritual reign would this be? How could the 'earth be filled with the knowledge of the Lord,' if three out of four who heard the word heard it to no profit? Concerning the other parables mentioned, I need not ask the question; for the great Teacher has set this point at rest in his interpretations, by bringing down these parables to the end of the world, viz., *age* or dispensation. The same divine Preacher tells us that few are the travelers in the narrow way, that his flock is 'a little flock,' that 'many are called and few are chosen.' Matt. xxii. 14. The promises, the precepts, the warnings, and encouragements, all turn upon this hinge; that those to whom they are directed are *few and afflicted*; and I hesitate not to say that a great part of the New Testament would be inapplicable to such a state of things as many look forward for under the Gospel dispensation. But the word of God intimates that when the earth shall be filled with the Redeemer's glory, and Satan shall be hindered from deceiving the nations, it will be another dispensation, in which the personal presence and the righteous administration of Christ, and of his saints under him, shall render a written revelation less necessary. Rev. xx. 4—6; xxi. 24; Psa. lxxii. 4—7; Isa. xi. 1—9; xxxii. 1; xxxiii. 6, 17, 22; Jer. xxxi. 31—34.—Not that the revelation of unspeakable love and wisdom which we now possess shall be neglected. No; in that sacred light all its glories will be unfolded, and its mysteries unravelled. 1 Cor. xiii. 9—12.

2. The liberties which are taken with the Scriptures, in order to make them agree with this scheme, is a very strong objection against it. Many parts of God's word are overlooked and left out; other parts are wrested (not to say contradicted) by being spiritualized, when they are evidently literal.

3. This scheme generally leaves out or else opposes one of the great subjects of divine revelation; a right understanding of which has been called 'the master-key of the prophecies.' I mean God's designs respecting, and his promises to, the Jewish nation.\* The scepticism of the church concerning these purposes and prom-

\*Mr. Thorp lays it down as 'one of the grand principles of scriptural exposition, that the Abrahamic covenant is the foundation of all the dispensations of Heaven, both to Jews and Gentiles.' Before this sentiment is rejected, let the scriptures quoted below be carefully studied.

The three grand dispensations which God proposed to introduce into the world after the patriarchal were, the Ceremonial, the Gospel, and the Millenial dispensations. That the first was an effect of God's covenant with Abraham, I need not stay to prove. That the second is, I infer from Luke i. 72; Acts iii. 25; Rom. iv. 16—18; Gal. iii. 6—18; Heb. vi. 13—18. That the third will be, appears plain from Isa. li. 1—3, and Micah vii. 16—20: both these scriptures evidently refer to Israel's glory in the latter day. In the first the Lord himself directs his people back to his covenant with Abraham, as the reason why he would perform such wonders. 'And in the second the prophet grounds his assurance of the certainty of Israel's blessedness on the covenant God made with Abraham.—See Gen. xvii. 7, 8. 'Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old.' I just ask whether our Lord does not preach this truth when he represents future blessedness under the simile of being in Abraham's bosom, or setting down with Abraham, Isaac and Jacob, &c.—Surely, then, if there be any truth in this proposition, this covenant of God with Abraham should be much studied, for if that be misunderstood or underrated, the whole of our views concerning the dispensations of God must be more or less erroneous.

ises of God is truly wonderful—it quite equals that of the Jews towards the Gentiles when the gospel was first preached among the latter.—Truly the apostle's warning word has been mostly disregarded, (Rom. xi. 20,) and the Gentiles have become 'high-minded,' and have 'boasted themselves against the natural branches,' but 'God is able to graft them into their own olive tree.' 'The foolish nation' (which is the name Moses gives the Gentiles) by which 'God angered his people' (Rom. x. 19,) 'have behaved themselves strangely,' have proved themselves to be 'a nation void of counsel,' and have not been wise 'to consider their latter end,' or the close of their dispensation. Deut. xxxii. 27—29. What then? Why, 'the Lord will repent himself for his servants,' 'he will whet his glittering sword,' 'and make his arrows drunk with blood,' 'he will render vengeance to his adversaries,' and will be merciful (mark this) *to his land* and to his people. This is the song of Moses, (Rev. xv. 3,) in which is wrapped up the destinies of Israel, and the doom of their oppressors. This is 'the day of vengeance' which is to follow upon 'the acceptable year of the Lord,' (see Isaiah lxi. 1—3,) and then the rest of the verses in this chapter and Deut. xxxiii. 26—29 compared together, show the dignity and blessedness of Israel's restored tribes. O that we did but consider that 'an acceptable year' *must have an end!* Who knows but the last sands are now dropping! and then 'the door will be shut.' The angel of mercy has paid the Gentile nations a *long visit*; (Acts xv. 14;) who knows but that even now his wings are spread for flight? *Alas, for us!* for in what a state are we to 'give an account of our stewardship!'

4. This scheme takes away the holiness-producing doctrine of 'a first,' 'a better,' resurrection *from the dead*. It leaves the saints' bodies to remain with those of the wicked; and gives them no pre-eminence in the morning as the Scripture doth. Psa. xlix. 14. It accounts not the saints 'worthy to obtain the resurrection *from the dead*,' (Luke xxi. 36,) and ceases on the ground to exhort, 'to watch and pray always, that we may stand before the Son of man.'—Thus dropping Paul's stimulating principle, (Phil. iii. 11,) no marvel we lack his devoted spirit.

The second view taken of this subject is, that there will be both a spiritual and personal reign. That the first will be on the earth in its present state, and the second after the conflagration, and be restricted to the risen saints. The first will last a considerable time, during which truth will prevail among Jews and Gentiles; and the second will last a thousand years.

Against this view of the subject I object—

1. That the Scripture will not bear out such a distinction; and those who attempt on such principles to explain the prophecies, speak in a very uncertain manner, as to what the word of God means. The same promise or prophecy is often applied, first to the spiritual and then to the personal reign; and not unfrequently part of a paragraph is applied to the first, and part to the second, when the whole evidently refers to one time. I will mention a few passages of Scripture which those who hold this sentiment I know will acknowledge refer to the spiritual reign;—and I just ask them whether they can with any consistency contend for a personal reign *after* these scriptures have been fulfilled in the spiritual

reign. Look to Ps. lxxi. 17, 19. (This psalm can not be applied to a personal reign, separate from a spiritual: see vers. 8—10.) 'His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him, all nations shall call him blessed; and blessed be his glorious name for ever, and let the whole earth be filled with his glory.' What room is there for a personal reign to succeed this; seeing this is for ever? and how could David say his prayers were ended, that this was all he desired, if there was a more glorious state to follow? But David was better taught, as his last words [2 Sam. xxiii. 1—7] testify. These 'last words' contain a similar strain of prophecy to this psalm, and both show that the Redeemer's reign on earth, and the nation's blessedness, are synchronical. Look at Psa. lxxv. 6: 'Thy throne, O God, is for ever and ever; the scepter of thy kingdom is a right scepter.' The Millenarian opposers of Christ's pre-millennial advent would say, This kingdom is the Redeemer's spiritual kingdom, and would quote vers. 3, 4, 9, 12, 16, to prove it. Well, but this throne is to be 'for ever and ever,' whereas you take down this throne to set up another. In Psa. cxlv. 11—13, we read, 'They shall speak of the glory of thy kingdom,' 'Thy kingdom is an everlasting kingdom.' Now if this sets forth only Christ's spiritual reign, what room is there for a personal one after it? The lxth of Isaiah can not refer to an abstract personal reign. See vers. 3, 9, 12.—*It must not be divided*, for it evidently refers to *one time*, and yet we read, 'The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.' Ver. 19. The same things are spoken of the New Jerusalem, [Rev. xxi. 23,] which are applied to the personal reign. What room then, I ask again, does Isaiah lx. leave for a personal reign? and yet it can not be interpreted to mean a personal reign, unless that we allow that the personal and spiritual are synchronical; and indeed *this is the only way to get over this and hundreds of similar difficulties*.—For I might ask the same 'hard questions' concerning Isaiah xxiv. 23; xxv.; xxxv.; liv.; lxii.; Jer. xxxi.; and Ezek. xxxiv.; xxxvii., and xliii.

2. I object, because this scheme separates what God hath joined together; God joins together the saints' reign on earth, the nation's happiness, creation's blessedness, and Israel's glory; but this scheme puts the first after the conflagration, and the rest before.

3. Because on this principle no consistent interpretation can be given of Rev. xx. 7—10.—The nations [ver. 8] are made out to be the wicked dead; who being raised from their graves, compass the saints' camp around. It is surely incongruous to apply this to the risen wicked, when we have no account of their resurrection until ver. 12, after this army is destroyed. The phraseology of ver. 8, infers the existence of the nations before Satan was loosed. They *are in* the four quarters of the earth, he goes forth to deceive them, and they are not deceived until then. It is equally beside the mark to talk of his deceiving those who were already lost; we read indeed of some 'believing a lie that they *might* be damned,' but not of any being deceived afterward [alas! they are undecieved then.]—Again, why must Satan be let loose to deceive



those whose spirits were kept in prison until the judgment of the great day? Our Lord says, that 'they that have done evil shall come forth [not to fight or be deceived, but to be fought against] [undecided] to the resurrection of damnation.'

Besides these objections, which are in a measure peculiar to each of these hypotheses, there is one still more conclusive, which may be urged against them both, and that is, they both agree in saying we are sure that Christ will not come again for several hundred years. It is no use to deny this charge, or to equivocate; this is the language of both these schemes, and it is this that has constrained me to abandon them as quite untenable. The great point I contend for is that the coming of Christ is before the Millennium;—as this is a matter of much importance, I will a little further enter into it; still having recourse to the method of parallels, comparing those passages one with another which speak of the advent of Christ: by this method, and a careful examination of the figures used, we shall best ascertain the station which that important event occupies. There are three expressions used which shall be our guides: Christ is said 'to come with the clouds of heaven,' 'like a thief,' and 'in flaming fire.' Now the argument is simply this: If we find the sacred Scriptures using these figures in some passages which all acknowledge refer to a personal coming, is it not reasonable to conclude that in other passages where the same figures are used with reference to an advent before the Millennium, that it is the same event pointed out; even a personal coming, unless indeed some better reason can be shown why they must not be so applied, than their not corresponding [when thus interpreted] with any scheme or system of man's. Or in other words, is it right to apply the same expressions sometimes to a figurative and sometimes to a personal coming; obviously to make them correspond with our method or principles of interpretation? A few quotations may perhaps better show the propriety and force of this method of arguing.

1. Christ is said to come 'in the clouds of heaven;' so said the heavenly messenger [Acts i. 11;] so said our Lord [Matt. xxvi. 64;] and so said his servant. Rev. i. 7. These passages evidently refer to Christ's second and personal coming. Now look at Dan. vii. 13, 14: 'I saw in the night visions, and behold one like unto the Son of man came with the clouds of heaven;' and 'there was given unto him a kingdom.' This kingdom is under the whole heaven. Ver. 23; also at Matt. xxiv. 30. 'And then they shall see the Son of man coming in the clouds of heaven with power and glory.' Now would not any unprejudiced person consider that these scriptures refer to the same event? But if you admit this, you must admit that Christ comes before the Millennium; for Daniel speaks of his setting up a kingdom which shall include all nations. [ver. 14;] and Matthew plainly informs us, especially when studied in connexion with Luke xxi. 24-27, that there is no Millennium, no time of peace and blessedness before his coming; but wars and tribulations such as never were before, and then [not some hundred years after this tribulation] 'shall they see the Son of man coming in a cloud with power and great glory.' Well then, Daniel is made to prophesy of a spiritual coming to set up a kingdom, and Christ must mean no more than a figurative coming to destroy Jerusalem. Is this consistent?

2. The next figure is that of a thief.—This figure is used to set forth our Lord's second coming, 2 Pet. iii. 10; 1 Thess. v. 2.—This is allowed, but Matt. xxiv. 42-44 and Rev. xvi. 15 must not thus be interpreted. I will only touch upon Rev. xvi. 15: 'Behold I come as a thief, blessed is he that watcheth,' &c.—This connection evidently refers to the same time and events as Rev. xix. 11-21 and Matt. xxiv. 29, and describes our Lord as coming to destroy his enemies; and if our eyes were but rightly opened, we should see those very things fulfilling which are found in connection with this warning word. The Euphrates or Turkish

power is fast drying up; the three forms of evil are busily employed; and the nations are preparing for and expecting some great conflict.—While these signs are before us, blessed is he that heareth his Lord's kind warning word and watcheth.

3. The third figure used is that of flaming fire; that Christ's second and personal coming is thus spoken of, 2 Thess. i. 8, and 2 Pet. iii. 7 testify; and Isaiah lxvi. 15, 16; Joel iii. 30-32, and Dan. vii. 9-14, speak of a similar terrible manifestation, which will be followed by a Millennium.

Now then, behold the consequences of separating what God hath joined together. Man will not allow Scripture to be its own interpreter;—the figures God hath used are not to be our guides; and it comes to pass that the very same word, spoken with relation to the same person, by the same writer, and in the same book, is made to signify two different events, separated from each other by the long period of a thousand years. Compare Rev. i. 7, and Rev. xiv. 14.

Not to swell these remarks further, I think it is evident that the Scripture speaks of a personal coming before the Millennium, and if it does, those two schemes I have been opposing fall to the ground; and it is proved that the first resurrection, the prosperity of the Jews, and the conversion of the nations, are synchronous, and are all connected with the Lord's coming. We need only consider the light in which these Scriptures place the subject of the Lord's coming, to be convinced that other schemes differ greatly from the word of God. How continually did our Lord and his apostles dwell on Christ's advent, its suddenness and certainty, on judgment to come, and the resurrection of the saints! It is surprising how little use we make of that which meets our eye continually in the Testament of our Lord Jesus. Ah! do not the friends of Jesus value that part of his bequest, 'I come quickly?' Surely a life would be well spent in calling back the attention of the church of God to this one point. Consider a moment the use made of this subject by inspired writers. Are we told to be watchful?—It is because we know not when the Master cometh. Are we told to be patient?—The argument is, 'the coming of the Lord draweth nigh.' Are we warned from grudging against one another?—Why! 'The Judge standeth before the door.' Is our moderation to be known unto all men?—It is because 'the Lord is at hand.' Are we commanded to abide in Christ?—It is 'that we may have confidence and not be ashamed before him at his coming.' Are we exhorted to keep our garments?—The reason is, 'Behold I come as a thief.' Does the apostle desire to make the saints stable in mind? he beseeches them 'by the coming of Christ and by our gathering unto him.' See also, 2 Pet. iii. 11, 12; 2 Tim. iv. 1; Titus ii. 11-13; 2 Tim. iv. 6-8; 1 Thess. i. 9, 10; Col. iii. 2-4; 2 Thess. i. 3-10; iii. 5; in short, the best stimulus to duty, the most supporting cordials in trouble, and the choicest food for hope, are found, and found by God himself, in his word from this subject. Persuade yourselves that most certainly Christ will not come while you live, and you paralyze these motives and arguments God furnishes. How can that scheme be right which does this, and proceeds upon a different plan than Christ and his apostles did, which fears to say, 'The Lord is at hand?' And does not that scheme at least deserve consideration, which professes to proceed on the same principle as God's word, and which, without presuming to fix dates, rouses to action and to hope, from the very uncertainty of the awfully-important event it dwells upon?

Let no one say that the things we have been discussing are vain and unprofitable speculations; for they are consolatory and practical truths, and their adaptation for these purposes lies in this, that a distinct, definite, and important object and event are placed before the eye of faith and hope, instead of those vague and indefinite ideas about eternal things with which most persons content themselves. Blessed is that eye which looks upon

—and that heart which believes, the things contained in the page of prophetic promise. Look for instance at those seven promises made to the overcomer. Rev. ii. and iii. The conflicting soul who believes them may well with courage press on his way 'having respect to the recompense of reward.'

Let none say that this subject, which engrosses so large a portion of God's word, is of little importance. Let no one say it concerns not me; I trouble not my head about prophecy. Does not the glory of Christ concern you? Will you not trouble yourselves to seek to understand all God hath revealed? Is it not desirable to know 'the signs of the times,' that 'you may be hid in the day of the Lord's fierce anger,' 'escape the things that shall come to pass, and stand before the Son of Man?' Yes, it is of great importance; and one reason why the church of Christ is fallen into such a deep slumber, is because she has in a great measure ceased to meditate upon, and her ministers have ceased to proclaim, the awakening words of Jesus, 'Behold! I come!'—and so she has ceased to respond, 'Come, Lord Jesus, come quickly,'—but asks him to send what he came to abolish, and will come again to swallow up in victory, even death.

Oh! if we did but really believe his declaration, 'Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be,' (Rev. xxii. 12,) how would the face of things be changed! We should take our high station of observation and noble attitude of watchfulness; we should look up and lift up our heads with joy, because our redemption is nigh; the world would appear as nothing, and our souls would be swallowed up in eternal things. But alas! 'while the Bridegroom tarries, we slumber and sleep,' and many say, 'Where is the promise of his coming?' He has given us signs thereof as well as promises, and if we regard them not, he 'will come upon us as a thief, and we shall not know at what hour he will come.'

Let no one say they think on death as an incentive to watchfulness. Death is not God's ordinance for promoting watchfulness and affording consolation so much as Christ's coming.—Death is called 'an enemy,' 'the last enemy,' and he is to be destroyed; and though 'to die is gain' to God's people, yet no thanks to death for that. The dead in the Lord are blessed, but death is not blessed. O no, it is sin's deadly blossom; but 'blessed and holy is he that hath part in the first resurrection.' The grave is a place of dishonor and disgrace, a prison-house that holds in vile durance, for a time, part of Christ's purchase, therefore death is not the gospel, and the saints of God in the New Testament are always represented as looking forward not so much to the day of death, as to the day of Christ's coming and the resurrection morning. The ultimatum of their hopes was body and soul fashioned like unto Christ's; and not merely the enjoyment of the separate state, while the body was mouldering in the grave. If we set aside the means God has given us to bring about a certain end, that end will not be brought about; whatever other means we may substitute in the room thereof; and it is obvious to every one that the subject of death makes little good impression on any of us. It does very little towards weaning us from the world, or causing us to realize eternal things. O that we all thought when lying down on our beds, My Lord may come ere the dawn of the morning; my soul, art thou prepared to welcome him; dost thou expect to stand before the Son of man in peace? And on rising in the morning, My Lord may come ere the evening shades are stretched out—O may I abide in him, that when he shall appear I may have confidence, and not be ashamed before him at his coming!

I solemnly ask every soul who reads this tract—Is the second coming of Christ an influential subject on your heart? Doth it give birth to holy fear and joyful hope? Doth it lift up from self, spur on to obedience and diligence? Doth it counteract your covetous, worldly, earthly feelings? In short—Can you say or do

you really desire to say, with Paul, 'My conversation is in heaven, from whence also I look for the Savior.' If not, if the subject be an unwelcome theme, if it be not hoped for, prayed for—if buying and selling, building and planting, working and hoarding, be the great concerns of thy heart—then, professor, what evidence hast thou that thy end will not be destruction, seeing the great bent of thy heart is to mind earthly things? No wonder that this theme is unwelcome to such characters. But ah, how will they tremble when they believe and feel that all their painstaking has been to 'heap up treasures of wrath for the last days!' Then shall the rust of those riches which ought to have been laid out for God and his poor saints, 'eat their flesh as it were fire,' nor shall all their past professions nor many prayers deliver them. O my fellow-professors, let us pray that we may be believers in the words of Jesus, 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father that is in heaven.'

But let it not be forgotten that the coming and kingdom of Christ must be looked at in connexion with his cross. He will never be lovely to any in his crown of glory, who have not admired him in his crown of thorns. We, like him, must take Calvary in our way to the kingdom. The two grand subjects of prophecy are, 'the sufferings of Christ,' and 'the glory that should follow;' and unless we believe in the first so as to obtain healing and cleansing, the latter will not fill us with joyful hope. Faith in what Christ hath done is a very important thing, but still it is only a part of the Christian's privilege. His privilege it is to anticipate with lively hope 'the grace that is to be brought unto him at the revelation of Jesus Christ.' Only this I would say, if you would thus look forward to his coming, look to the glorifier of Christ to enable you 'to live by the faith of the Son of God;' then weary of earth's low scenes and many woes, sensible of your own ignorance and shortcoming, sympathizing deeply on account of the misery around you, your heart's cry will be, 'Come, Lord Jesus.'

(Concluded next week.)

## Communications.

Original.

### The Sanctuary Cleansed.

HOW CLEANSED: THE STATE THAT IT SHALL BE IN, AND WHO ARE TO BE ITS OCCUPANTS.

BY R. V. LYON.

'And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Dan. viii. 14.

We have seen in our first and second numbers, that the Sanctuary spoken of in the text, is Palestine. That it is to be trodden down by the Gentiles, until we reach the time appointed for God's indignation to cease against the land and the host [Israel]. But we have the testimony of the great I Am, that it [Palestine] shall be cleansed, or redeemed. 'Zion shall be redeemed with judgment.' Isa. i. 27. 'The Lord shall bring again Zion.' Isa. lii. 8.

Thou shalt arise and have mercy upon Zion: [Mount Zion] for the time to favor her, yea, the set time is come.

For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

When the Lord shall build up Zion, he [the Lord] shall appear in his glory. Psa. cii. 13. Reader! Two important truths, are brought to view in this prophecy.

1. David states that there is a set time to favor Zion, or for it to be built up.

2. That when we shall have reached this set time, the Lord will appear in his glory, to do the work! Amen.

Where is this set time to be found?

Answer: Dan. viii. 14. And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed. Consequently when the 2300 days [years] end, we may expect the Lord will come to redeem his people, and build up Zion! Amen.

How is this work to be done?

Answer: Isa. iv. 4-6. When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof of the spirit of burning.

And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from the storm and from rain.

Fear and the pit, and the snare, are upon thee, O inhabitants of the earth! And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

And it shall come to pass in that day, that the Lord shall punish [Heb. visit upon] the host of the high ones that are on high, and the kings of the earth upon the earth.

And they [Gog and his army] shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days [1000 years Rev. xx. 5.] shall they be visited. Isa. xxiv. 17-22.

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea. \* \* \* And there shall they bury Gog and all his multitude: and they shall call it the valley of Hamon-Gog.

And seven months shall the house of Israel be burying them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: After the end of seven months shall they search: and the passengers that pass through the land, when any seeth such a man's bones, then shall he set up a sign by it, till the buriers buried it in the valley of Hamon-Gog.

And also the name of the city shall be Hamonah. Thus SHALL THEY CLEANSE THE LAND! Ezek. xxxix. 11-16. Reader, please read the xxxviii. and xxxix. of Ezekiel, also Rev. xix. 11-21; xiv. 19, 20; Joel iii. 13; Isa. lxiii. 1-6, and you will have a description of the battle which is to be fought, after the Lord comes and gathers his saints, before the land is cleansed.

And it is quite clear, that the saints will take a part in executing these awful judgments!—Psa. cxlix. 6-9; Rev. ii. 26, 27; xix. 11-18.

Again: And in this mountain [Mount Zion] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees well refined.

And he will destroy in this mountain the face of the covering cast over all the people, and the veil that is spread over all nations.

He will swallow up death in victory; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath SPOKEN IT. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. Isa. xxv. 6-9.

The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord shall be the hope of his people, and the strength of the children of ISRAEL. Joel iii. 16. When is this to take place?

Answer: Let the heathen be awakened, and come up to the valley of Jehosaphat; [this place is just east of Jerusalem;] for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest of the earth is ripe: come get you down; for the press is full, the fats overflow; for their wickedness is great. So ye know that I am the Lord your

God, dwelling in Zion; my holy mountain: then [an adverb of time] shall Jerusalem be holy, and there shall no stranger pass through her any more. And it shall come to pass in that day that the mountains shall drop down new wine, and hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

Reader, Mark! Egypt at this time shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah [while Egypt and Edom lay desolate,] shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion! Joel iii. 12-21.

But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, [Palestine] and the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Isaac for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim; and the fields of Samaria and Benjamin shall possess Gilead. And the captivity of this host, of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is shall possess the cities of the south.

And saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's. Obd. 17-21. And all the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations. Psa. xxii. 27, 28. Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

For I will gather all nations against Jerusalem to battle. \* \* \* Then shall the Lord go forth, [at the time he gathers all nations against Jerusalem] and fight against those nations.

\* \* \* See Rev. xix. 11-18; Isa. lxiii. 1-6. And his feet [Christ's] shall stand in that day [when he gathers all nations against Jerusalem] upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley and half of the mountain shall remove towards the north, and half of it towards the south.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azazel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: [compare this with Rev. vi. 14-17] and the Lord my God [Christ] shall come, and all the saints with thee.

It must be evident to every unbiased mind, that this is Christ's second coming: and it takes place when he gathers all nations against Jerusalem to battle! And at this time he will plant his feet upon the Mount of Olives as its rightful heir!

Again: And it shall come to pass in that day, [the day when he plants his feet upon the Mount of Olives, and takes possession of Palestine,] that the light shall not be clear nor dark; but it shall be one day unto the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; [See Ezek. xlvi.] half of them towards the hinder sea: in summer and in winter shall it be. [Here we have summer and winter after the Lord comes. But in the new creation there will be none.]—

And the Lord shall be king over all the earth; in that day shall there be one Lord, [we have now many,] and his name one.

Now the prophet goes on and bounds out the land. Reader, I pray thee to listen while he

shall speak. All the land shall be turned as a plain from Giba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hanneel unto the kings wine press. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. \* \* \* In that day shall there be upon the bells [bridles] of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come, and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts. Zech. xiv. 1-11, 20, 21.

Again: Acts xv. 16, 17. After this [after what?] Evidently after he [the Lord,] has taken out of the Gentiles, a people for his name; according to the 14th verse [the Lord] will return, [his return is his second coming,] and build the tabernacle of David, which is fallen down; and I [Christ] will build again the ruins thereof, and I will set it up: that the residue of men [Israel after the flesh] might seek after the Lord, and all the Gentiles, upon whom my name is called. [The left of the nations.]

Now every intelligent reader, will admit that the tabernacle of David, was a literal one: and that it is literally fallen down! And it must be literally built up, when Israel's long looked for and expected King, shall return to take the throne of David! Or the purpose of God will be defeated!

The prophet tells us how this is to be done. Isa. lviii. 11-14. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

Again: Isa. xxxiii. 20-24. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby: for the Lord is our judge, the Lord is our lawgiver, the Lord is our King: he will save us.

\* \* \* And the inhabitants shall not say I am sick: for the people that dwell therein shall be forgiven of their iniquity. Please read Ezekiel's description of the temple, or city.

And I saw thrones, and they sat upon them, and I saw the souls [persons] of them that were beheaded, for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years. This is the first resurrection.—

Rev. xx. 4, 5. Now as the living and reign spoken of in this text, is connected by a copulative conjunction—therefore, they must live a thousand years, in order to reign this period of time! And as none of them have ever lived a thousand years; consequently this reign is future. For we all know, that dead men are totally disqualified to reign; from the fact, that they do not know any thing! Amen.

Mark! John in the first place, saw this mighty host in a lifeless state.

2. He saw them in a resurrected state, living living and reigning with Christ. When Christ who is our life shall appear, then, shall ye also appear with him in glory. Therefore this reign belongs to the Age to come.

3. He pronounces a blessing upon them.—Reader, listen to it: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Where are they to reign?

Then [please read Isa. xxiv. 21, 22;] the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.

Who are they [the immortal saints] to reign over? Jesus answered, Indeed, I say to you, that at the Renovation, when the Son of man shall be seated on his glorious throne, [David's], you my followers, sitting also upon twelve thrones, shall judge [Rule] the twelve tribes of Israel. Matt. xix. 28; Campbell's Trans.

How long are they to reign with him, previous to the wicked being raised, to meet their final doom?

And they lived and reigned with Christ a thousand years.

Where are the wicked during this period of time? That is, those who are dead when the Lord comes, and all who are slain in the great battle!

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning. Psa. xlix. 14.

Consume in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth.

And at evening [end of the thousand years,] let them return; these who were consumed in the morning of the thousand years, and let them make a noise like a dog, and go round about the city. Where the saints are dwelling. Psa. lix. 13, 14.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Here the prophet brings to view Gog and his army, described by Ezek. xxxviii. and xxxix.

And they, the host of the high ones that are on high, and the kings of the earth, shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, [grave] and after many days—Jesus tells us that it is a thousand years. Rev. xx.—shall they be visited.

Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coast of the earth.

And the slain of the Lord shall be in that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Jer. xxv. 25, 32.

The wicked spoken of in this text, are not the same that Isaiah and Ezekiel bring to view. Isa. xxi. 21, 22; Ezek. 38 and 39 chap. Yet they are to have their fulfilment in that day, when the great battle of Armageddon shall be fought, after the Lord comes. See Rev. xiv. 19, 20; also xix. 11-19, 21.

Again, Rev. xx. 5. But the rest of the dead, the wicked, lived not again. They had once lived, as the witness testifies, and now they are dead, consequently they know not any thing, until the thousand years were finished. Amen.

Again, the testimony is immutable, that a portion of this earth will lay desolate a long time, after the Lord comes and redeems his saints and begins his glorious reign and restores the kingdom to Israel, and cleanses Palestine, and builds up Jerusalem. As proof of this position, please read Isa. xxxiv.; Ezek. xxxix., to the xlvii. chapters inclusive; also Jer. xxv. 31-33; Joel iii. 16-21; Rev. xiv. 9-11, 19, 20.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Here we have all the wicked that have lived in every age of the world; raised to meet their final doom!

Reader, listen to it! And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. Awful to reflect upon!—O my Father! grant for the sake of Jesus, that both writer and reader might feel the importance of living according to the rule given us in the Word, that we may have part in the first resurrection!

Woodstock, Ct. July, 1852.







Body.' We were glad to hear him bring out on that occasion, that much-neglected subject—His peace was well written, and contained more good sense and sound Bible doctrine than any of the others. He brought out, in a very clear and forcible manner, Paul's argument in 1 Cor. xv., stating and proving that Paul rested the entire hope of the church upon the resurrection of the body.

The speaking closed with an able address to the graduating class, by T. J. Conant, D. D., Professor of Hebrew and of Biblical Criticism and Interpretation. He made some excellent remarks on the importance to the church of the indwelling of the Holy Spirit in the human heart. This, he said, was the vital principle; and no matter how soon any religious body dissolved that was destitute of it. We must, however, confess our surprise at the use he made of one text of Scripture. He stated to the class with considerable emphasis, that there was one principle of action above all others that he wished to impress upon their minds: that was, 'Occupy till I come,' whether it should be at the close of a life of three score years, or of one less protracted. He thus distinctly applied this passage to death. We would here respectfully ask Dr. Conant if that text will bear this construction. It reads, with its connection, as follows: Our Lord was near Jerusalem, and because some thought the kingdom of God should immediately appear, 'He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.' And he called his ten servants, delivered them ten pounds, and said unto them, 'Occupy till I come.' Luke xix. 11-13. That the 'nobleman' in this passage was intended to represent Jesus Christ, there can be no doubt. Certainly, death was not going away to receive for himself a kingdom and to return. Neither will death thus call his servants to an account, rewarding some and punishing others. Surely, no one can pretend that death is appointed to judge the world. The coming here is one, not many: if it refers to death, it must have been fulfilled at the death of Christ. He died after that, and is long since dead.

The way now seems to open for me to go where I can be useful and be supported. I think it is the hand of God, I shall embrace the opportunity. I can never be anything except an Advent believer. The Bible teaches it. But I can not labor with a people that treat me as I have been treated for the last two years. The Advent body contains some as noble hearts as can be found on earth, and some as mean, self-conceited, proud, self-confident, and corrupt, as can be found elsewhere. By the latter, I am continually insulted and abused. I have no courage to preach under such treatment—it takes away my strength, and then if I do not appear as if all was right, perhaps it will excite suspicion. I go where I hope to be treated as a man and Christian, but the hate of these men I do not doubt will follow me. What is in the future is with God. If the way should ever again open for me to labor as formerly, I hope to do it. I have written this, that you might know my whereabouts, if you had any suspicion about my movements.

Yours in hope, G. NEEDHAM.

By a subsequent letter from Bro. Needham, and from other persons, we have learned that he has received a commission from the 'Canadian Refuge Home Society,' and that he is going to devote his time, for the present, mainly to the noble work of pleading the cause of the poor destitute fugitives from slavery. He expects a salary sufficient to support his family, and will preach occasionally, as his other business will allow. We bid him a hearty 'God speed' in his truly Christian work.

## QUESTIONS FOR BRO. SHELTON.

THE END OF NEEDHAM.—Well, Mr. Needham, said a gentleman in Providence to him on Saturday last, they say you have left the Adventists and are going to join the Abolitionists. How is it? N. replied: I have not exactly joined the Abolitionists; but I have left the Adventists. I despise the very name of Second Advent. They are a rowdy set—referring we suppose to his associates during the last two years, there being no others for him now to leave; and speaking with an evident loss of temper.—*Advent Herald* for July 24.

This slur at the 'Abolitionists' appears with an ill grace in a paper whose editor has repeatedly proclaimed his solemn purpose to 'stand by the slave as long as he could get a peck of corn a week to live on.' As to Bro. Needham, we deem it no more than justice to let him speak for himself. In a letter dated Providence, June 14, 1852, he says:—

Bro. MARSH:—As for me, I have now done my duty. I am a man beset with infirmities like other men, and I have made some mistakes, which I trust God has forgiven, but I have had an honest purpose to do the will of God. I have exposed corruption, so that all who have a desire to see, can see; and all who have no affinities for corruption, may loathe and turn from it. I have suffered in every way that malice and hate could reach me. I became an Advent believer, emphatically, ten years ago the coming fall. I brought a good reputation with me, but alas! what shall I say now! I am hated, maligned, my way of usefulness hedged up, and my means of support cut off—not entirely—but so seriously diminished that I live in continual privation. I have been praying God, for several months, to relieve me of these difficulties. . . .

The way now seems to open for me to go where I can be useful and be supported. I think it is the hand of God, I shall embrace the opportunity. I can never be anything except an Advent believer. The Bible teaches it. But I can not labor with a people that treat me as I have been treated for the last two years. The Advent body contains some as noble hearts as can be found on earth, and some as mean, self-conceited, proud, self-confident, and corrupt, as can be found elsewhere. By the latter, I am continually insulted and abused. I have no courage to preach under such treatment—it takes away my strength, and then if I do not appear as if all was right, perhaps it will excite suspicion. I go where I hope to be treated as a man and Christian, but the hate of these men I do not doubt will follow me. What is in the future is with God. If the way should ever again open for me to labor as formerly, I hope to do it. I have written this, that you might know my whereabouts, if you had any suspicion about my movements.

Yours in hope, G. NEEDHAM.

By a subsequent letter from Bro. Needham, and from other persons, we have learned that he has received a commission from the 'Canadian Refuge Home Society,' and that he is going to devote his time, for the present, mainly to the noble work of pleading the cause of the poor destitute fugitives from slavery. He expects a salary sufficient to support his family, and will preach occasionally, as his other business will allow. We bid him a hearty 'God speed' in his truly Christian work.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

J. M. JUDSON.

New London, Ohio.

## QUESTIONS FOR BRO. SHELTON.

Bro. MARSH:—I wish to propound a few questions to our dear brother, W. Sheldon. He says, if we repent, God is faithful to forgive our sins—there is no delay in the matter until after baptism.

1st query. Does this language apply to those in the covenant, or those termed aliens?

Again: He says, We receive remission of sins by faith at the moment we repent in sincerity, before baptism.

2d query. Where shall we find the chapter and verse for this assertion?

3d query. Were Paul's sins remitted by receiving the Holy Ghost, and by repentance, before baptism? If they were, why was he commanded to arise and be baptized, and wash away his sins?

Again: Bro. S. says, For after Cornelius had received the remission of sins by faith, he was baptized.

4th query. Where shall we find the chapter and verse for this assertion?

5th query. Was not Cornelius directed to send for Peter, in order that he might hear words whereby he and his house might be saved.—Where is the evidence that he was saved until he obeyed the words spoken?—which were, I command you to be baptized in the name of the Lord.

1 Peter says, (iii. 20), 'Wherein few, that is, eight souls, were saved by water.'

Query. Were they saved in figure or in fact?

The like figure were unto even baptism, doth also now save us by the resurrection of Jesus Christ.

Query. Does baptism save us in figure or in fact from sin?

Rom. vi. 17: 'You were the servants of sin; but you have obeyed from the heart that form (or figure) of doctrine which was delivered you. Being then made free from sin, you become the servants of righteousness.'

Query. Were they made free from sin in fact or in figure?

1 John iii. 2: 'Beloved, now are we the sons of God.'

Query. Are we the sons of God by adoption according to the gospel, in fact, or in figure?

Gal. iii. 27: 'For as many of you as have been baptized into Christ, have put on Christ.'

Query. Have we put on Christ in fact, or in figure?

Ver. 29: 'And if you be Christ's, then are you Abraham's seed and heirs according to the promise.'

Query. Are we heirs in fact, or in figure?

A scriptural answer to these queries from our very highly esteemed brother in the Lord, would be very gratifying to me, as well as to very many of our dear brethren and sisters, who are diligently seeking after truth.

L. H. CHASE.

Adrian, Mich.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

J. M. JUDSON.

New London, Ohio.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

J. M. JUDSON.

New London, Ohio.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

## QUESTIONS.

Bro. MARSH:—I wish to propound a few questions to our dear brother, W. Sheldon. He says, if we repent, God is faithful to forgive our sins—there is no delay in the matter until after baptism.

1st query. Does this language apply to those in the covenant, or those termed aliens?

Again: He says, We receive remission of sins by faith at the moment we repent in sincerity, before baptism.

2d query. Where shall we find the chapter and verse for this assertion?

3d query. Were Paul's sins remitted by receiving the Holy Ghost, and by repentance, before baptism? If they were, why was he commanded to arise and be baptized, and wash away his sins?

Again: Bro. S. says, For after Cornelius had received the remission of sins by faith, he was baptized.

4th query. Where shall we find the chapter and verse for this assertion?

5th query. Was not Cornelius directed to send for Peter, in order that he might hear words whereby he and his house might be saved.—Where is the evidence that he was saved until he obeyed the words spoken?—which were, I command you to be baptized in the name of the Lord.

1 Peter says, (iii. 20), 'Wherein few, that is, eight souls, were saved by water.'

Query. Were they saved in figure or in fact?

The like figure were unto even baptism, doth also now save us by the resurrection of Jesus Christ.

Query. Does baptism save us in figure or in fact from sin?

Rom. vi. 17: 'You were the servants of sin; but you have obeyed from the heart that form (or figure) of doctrine which was delivered you. Being then made free from sin, you become the servants of righteousness.'

Query. Were they made free from sin in fact or in figure?

1 John iii. 2: 'Beloved, now are we the sons of God.'

Query. Are we the sons of God by adoption according to the gospel, in fact, or in figure?

Gal. iii. 27: 'For as many of you as have been baptized into Christ, have put on Christ.'

Query. Have we put on Christ in fact, or in figure?

Ver. 29: 'And if you be Christ's, then are you Abraham's seed and heirs according to the promise.'

Query. Are we heirs in fact, or in figure?

A scriptural answer to these queries from our very highly esteemed brother in the Lord, would be very gratifying to me, as well as to very many of our dear brethren and sisters, who are diligently seeking after truth.

L. H. CHASE.

Adrian, Mich.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

J. M. JUDSON.

New London, Ohio.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

J. M. JUDSON.

New London, Ohio.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

## QUESTIONS.

Bro. MARSH:—I wish to propound a few questions to our dear brother, W. Sheldon. He says, if we repent, God is faithful to forgive our sins—there is no delay in the matter until after baptism.

1st query. Does this language apply to those in the covenant, or those termed aliens?

Again: He says, We receive remission of sins by faith at the moment we repent in sincerity, before baptism.

2d query. Where shall we find the chapter and verse for this assertion?

3d query. Were Paul's sins remitted by receiving the Holy Ghost, and by repentance, before baptism? If they were, why was he commanded to arise and be baptized, and wash away his sins?

Again: Bro. S. says, For after Cornelius had received the remission of sins by faith, he was baptized.

4th query. Where shall we find the chapter and verse for this assertion?

5th query. Was not Cornelius directed to send for Peter, in order that he might hear words whereby he and his house might be saved.—Where is the evidence that he was saved until he obeyed the words spoken?—which were, I command you to be baptized in the name of the Lord.

1 Peter says, (iii. 20), 'Wherein few, that is, eight souls, were saved by water.'

Query. Were they saved in figure or in fact?

The like figure were unto even baptism, doth also now save us by the resurrection of Jesus Christ.

Query. Does baptism save us in figure or in fact from sin?

Rom. vi. 17: 'You were the servants of sin; but you have obeyed from the heart that form (or figure) of doctrine which was delivered you. Being then made free from sin, you become the servants of righteousness.'

Query. Were they made free from sin in fact or in figure?

1 John iii. 2: 'Beloved, now are we the sons of God.'

Query. Are we the sons of God by adoption according to the gospel, in fact, or in figure?

Gal. iii. 27: 'For as many of you as have been baptized into Christ, have put on Christ.'

Query. Have we put on Christ in fact, or in figure?

Ver. 29: 'And if you be Christ's, then are you Abraham's seed and heirs according to the promise.'

Query. Are we heirs in fact, or in figure?

A scriptural answer to these queries from our very highly esteemed brother in the Lord, would be very gratifying to me, as well as to very many of our dear brethren and sisters, who are diligently seeking after truth.

L. H. CHASE.

Adrian, Mich.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

J. M. JUDSON.

New London, Ohio.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

J. M. JUDSON.

New London, Ohio.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

## QUESTIONS.

Bro. MARSH:—I wish to propound a few questions to our dear brother, W. Sheldon. He says, if we repent, God is faithful to forgive our sins—there is no delay in the matter until after baptism.

1st query. Does this language apply to those in the covenant, or those termed aliens?

Again: He says, We receive remission of sins by faith at the moment we repent in sincerity, before baptism.

2d query. Where shall we find the chapter and verse for this assertion?

3d query. Were Paul's sins remitted by receiving the Holy Ghost, and by repentance, before baptism? If they were, why was he commanded to arise and be baptized, and wash away his sins?

Again: Bro. S. says, For after Cornelius had received the remission of sins by faith, he was baptized.

4th query. Where shall we find the chapter and verse for this assertion?

5th query. Was not Cornelius directed to send for Peter, in order that he might hear words whereby he and his house might be saved.—Where is the evidence that he was saved until he obeyed the words spoken?—which were, I command you to be baptized in the name of the Lord.

1 Peter says, (iii. 20), 'Wherein few, that is, eight souls, were saved by water.'

Query. Were they saved in figure or in fact?

The like figure were unto even baptism, doth also now save us by the resurrection of Jesus Christ.

Query. Does baptism save us in figure or in fact from sin?

Rom. vi. 17: 'You were the servants of sin; but you have obeyed from the heart that form (or figure) of doctrine which was delivered you. Being then made free from sin, you become the servants of righteousness.'

Query. Were they made free from sin in fact or in figure?

1 John iii. 2: 'Beloved, now are we the sons of God.'

Query. Are we the sons of God by adoption according to the gospel, in fact, or in figure?

Gal. iii. 27: 'For as many of you as have been baptized into Christ, have put on Christ.'

Query. Have we put on Christ in fact, or in figure?

Ver. 29: 'And if you be Christ's, then are you Abraham's seed and heirs according to the promise.'

Query. Are we heirs in fact, or in figure?

A scriptural answer to these queries from our very highly esteemed brother in the Lord, would be very gratifying to me, as well as to very many of our dear brethren and sisters, who are diligently seeking after truth.

L. H. CHASE.

Adrian, Mich.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

J. M. JUDSON.

New London, Ohio.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?

2. If so, how can a Christian thus testify?

3. If not, what does the expression 'swear not, neither by heaven, neither by the earth, neither by any oath' mean?

J. M. JUDSON.

New London, Ohio.

## QUESTIONS.

A critical and scriptural answer to the following questions through the *Harbinger*, on James v. 12, will be thankfully received:

1. Is the testifying before a proper officer, in obedience to the laws of our land, swearing by heaven, or by the earth, or by any other oath?



## Poetry.

From the Pittsburg Daily Commercial Journal.

## 'All Thy Works Shall Praise Thee.'

BY H. GILMORE.

Thus sang the Lord in olden time,  
With heart replete with holy fire,  
That all might join in strains sublime  
Of praise to the Eternal Sire.

Let earth and heaven unite their lays,  
All grades and forms that live and move,  
Send forth their joyous notes of praise  
To Him who reigns enthroned above.

The spicy groves, in sunny climes,  
That send their fragrance all abroad;  
The blooming flowers, and fruitful vines,  
Speak forth their goodness of our God.

Electric glories of the north,  
Volcanic fires that stream amain,  
Like living messengers go forth,  
To tell the wonders of His Name.

The cloud-capped mount, the desert plain,  
The flowing stream, the genial shower,  
The foaming billows of the main,  
Declare the greatness of His power.

The thunder's crash, the lightning's glare,  
In terror spread the news abroad,  
That all in earth and sea, and air,  
Must own the majesty of God.

The trembling earth obeys his voice,  
The stormy winds fulfil his word;  
The islands of the sea rejoice,  
All—all proclaim the mighty Lord.

The stars that shine like glittering gems,  
Or distant 'piles of crystal light,'  
Exhaustless shed their golden beams—  
And stamp his glory on the night.

Ten thousand suns, through boundless space,  
And systems that o'er systems rise,  
Reveal the glories of his grace,  
And shout His praise along the skies.

Above, beneath, and all around,  
His works announce His wondrous skill,  
And teach this truth—broad and profound—  
That nature serves His sovereign will.

Then while all nature bends before  
The influence of his mighty hand,  
Let man his Maker's love adore,  
And ever bow to His command.

## Selected.

## An Early Resurrection Promised to Messiah.

BY WILLIAM GLEN MONCRIEFF, SCOTLAND.

"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

In the second chapter of Acts, the Apostle Peter, in his memorable sermon, applies the prediction, of which the above verse forms a part, to Messiah, the exalted Savior of the world. No time, therefore, need be occupied in determining for whom were the words in the text provided, or who was not to be left in hell, what Holy One was not to see corruption, since a more satisfactory explanation could not be desired by any reasonable mind than the one contained in the discourse referred to. At once, then, we may proceed to their exposition, and, by the help of God, endeavor to open up their meaning with clearness and as much brevity as is consistent with a proper development of their contents.

I. Observe, the text is a reason for the feelings and hope expressed in the preceding verse. 'My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.' Why? 'For thou wilt not leave my soul in hell,' &c. The whole passage may be thrown into the promise form and read thus: 'Thy,' says Jehovah to his Messiah, 'thy heart shall be glad, and thy glory shall rejoice; thy flesh also shall rest in hope, for thy soul will not be left in hell, thou wilt not be suffered to see corruption.' Such was the prophetic promise prepared for Messiah, and trusting to the faithfulness of his Father, in due time he took it up, we doubt not, in faith, and made it his consolation while advancing toward the cross and the tomb. Then it assumed the form expressive of Messiah's unwavering confidence in it as a faithful saying, and this, in anticipation of his certainly employing it so as to express his conviction of its truth, is the shape it has in the prophetic record, 'My heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, for thou wilt not leave my soul,' &c.

II. 'My soul' (*nephesh*) is a Hebrewism for *me*. Thou wilt not leave *me* in hell, is the form of the language when divested of its Oriental idiom. Of such a mode of expressing the idea of *personality*, there are a multitude of examples in the Old and New Testament. For instance: Gen. xxxiv. 8. 'The soul of my son Schechem,' i. e., *my son* Schechem. Ps. xxxiv. 22, 'The Lord redeemeth the soul of his servants,' i. e., the Lord redeemeth *his servants*. Prov. x. 3, 'The Lord will not suffer the soul of the righteous to famish,' i. e., the Lord will not suffer *the righteous* to famish. Ezek. xviii. 4, 'All souls are mine, as the soul of the Father, so also the soul of the Son is mine, the soul that sinneth it shall die,' or simply thus: 'All are mine, as the Father, so also the Son is mine, he that sinneth shall die.'

Not unfrequently have our translators omitted the *nephesh*, commonly rendered soul, and given a simple utterance of its force, or the idea of personality, as we have done after the scripture quotations just made. In illustration of this statement, we may refer to such passages as these:—Gen. xiv. 21, 'And the king of Sodom said unto Abraham, give me the persons,' (margin, '*souls*!') Josh. xxiii. 11, 'Take good heed, therefore, unto yourselves,' (margin, '*your souls*!') Judges xvi. 30, 'And Samson said, Let me die,' (margin, '*let my soul die*!') 1 Chron. v. 21, 'And they took—of men an hundred thousand,' (margin, '*they took of "souls of men."*') Job xxxvi. 14, 'They die in youth,' (margin, '*their soul dieth*!') Jer. xxxvii. 9, 'Deceive not yourselves,' (margin, '*your souls*!') 2 Cor. xii. 15, 'I will very gladly spend and be spent for you,' (margin, '*your souls*!')

'Thou wilt not leave *my soul*,' then, is clearly *me*, or thou wilt not leave *thy Messiah* in hell, &c. As the verse is constructed on the parallel principle, which is often illustrated by the Hebrew poems, it is also apparent that there is in the second division of the passage some terms that repeat and explain certain words in the first. The terms in the first member of the verse we allude to, are 'my soul,' and the words that are parallel to them are clearly 'thine Holy One,' and since this is the case, we may read the verse thus: 'Thou wilt not leave *me*, thy Holy One, in hell, thou wilt not suffer *me*, thine Holy One, to see corruption.' The soul of Jehovah's Holy One just means Jehovah's Holy One himself, who was not to remain in hell, who was not to see corruption. Likewise, let it be remarked, that the second form, 'thine Holy one,' not merely parallels the first 'my soul' or *me*, but adds to its fulness by way of explanation, or by disclosing the perfection of Messiah's character. He is not merely Jehovah's One—the one dear to him; he is the 'Holy One,' which manifests the Redeemer's character and faithfulness in his office as the revealer of God and the Savior of men.

Viewing the text as a promise, the form in which it would originally exist in the Divine mind, and would be thrown upon the intellect of the prophet, into which shape we have already converted it above, 'thy heart shall be glad—thy glory shall rejoice—thy soul shall not be left in hell—neither shalt thou see corruption'—it contains a Divine testimony to the character of Messiah as the 'Holy One,' and hence when he applies the designation to himself, he simply uses the terms that were provided for him; his Father styles him his 'Holy One,' and therefore he so describes himself, and tacitly, as we may say, employs the acknowledged fact as a plea why the promise should be realized in his experience. In the character of the Messiah, the epithet 'Holy One' was perfectly illustrated, for he was 'holy, harmless, undefiled, and separate from sinners,' spotless was his life, and in the end, even Judas, who was most intimately acquainted with him, who had been, as we say, admitted behind the scenes, had no other declaration than this concerning his Master whom he betrayed, 'I have sinned in that I have betrayed innocent blood.' It would appear then that the phrase 'Holy One' is not to be understood of

comparative perfection in character; on the contrary, it unquestionably denotes absolute completeness, holiness, in him who appeared as the example and redeemer of our race. He towered above all human beings as the cloud-touching mountain rises above the plain and its hills and palms. He was that beloved Son in whom his Father was well pleased, as was intimated by voices from the eternal throne, by the intense and incomprehensibly intimate fellowship he enjoyed with his Father, by the astonishing prodigies at his crucifixion, by his resurrection from the grave, and his exaltation to the right hand of the Majesty on high, far above all principalities and powers, and might and dominion, and every name that is named.—In virtue of his sinlessness could he die for the unjust; in virtue of needing no salvation himself, could he become the Redeemer of a lost world.

III. His soul, he, the 'Holy One' of God, was not to be left in hell, neither was he to see corruption.

The term rendered 'hell' is *sheol* in the Hebrew, and in applying this prediction to Jesus Christ, and demonstrating its accomplishment in him, the Apostle Peter uses *hadon*, a part of the Greek word *hades*, which is proven by this very fact to be the Greek synonym for the Hebrew *sheol*. *Sheol* signifies the state of the dead, or a dead state, the grave, a deep pit. Frequently is it rendered grave in the Old Testament, as Ps. vi. 5, 'In the grave (*sheol*) who shall give thee thanks?' Ps. xxx. 3, 'O Lord, thou hast brought up my soul (or *me*) from the grave,' (*sheol*.) Ps. xxxi. 17, 'Let them (the wicked) be silent as the grave,' [*sheol*.] Ps. lxxxix. 48, 'Shall he deliver his soul [himself] from the hand of the grave,' [*sheol*.] Prov. i. 12, 'Let us swallow them up alive in the grave,' [*sheol*.] Prov. xxx. 16, 'The grave,' [*sheol*.] Eccl. ix. 10, 'There is no work, nor device, &c., in the grave,' [*sheol*.] whether thou goest.' See also Song of Sol. viii. 6; Isa. xxxviii. 10; and Rev. xx. 13, 'Death and hell [*hades*, margin, *grave*.] delivered up the dead which were in them.'—When a dead man is in *sheol*, he is of course in his grave, but the term *sheol* is more comprehensive or generic than the word grave as usually employed. All the dead are in *sheol*, or in a dead state; *hades* has the dead, not the living, in it, as is demonstrated by Rev. xx. 13, 'Death and *hades* delivered up the dead which were in them.' Each dead man is in his grave, or *keber*, in the Hebrew tongue. *Sheol*, or *hades*, clasps all graves—it, like a large realm, receives the congregation of the dead, and in its silent, dark and noisome enclosure they slumber on and moulder into dust. When one goes into *sheol*, the poetic Hebrew mind pictures him as going into this obscure domain, which is just a *state*, presented under the imagery of a place, for *sheol* is no more a real place than death is a real being. They personified death as we do ourselves when for instance we speak of the monster death, of his coming, of his relentlessness, meaning only thereby that men expire under an unavoidable appointment; the dead go into *sheol*—they are with the dead—they are like them—they are asleep and corrupting in the dust. Inasmuch as dead men are buried or covered from the sight, it is quite correct to say of all the dead that they are in *hell* even, only let the true force of the English term be carefully understood. *Hell* is a part of the Anglo-Saxon verb *helan*, 'to hele,' or hell, heel, bill, shell, hulk, shovel, whole, wold, welt, heal, sheal, shield, shawl, i. e., cover up.'—*English Truth-Seeker*, No. 5, p. 377. *Hell*, then, is a place covered up, and when men are in *sheol*, they are hidden from view; they are, as the Greeks said, in *hades*, the unseen, from a, not, and *ideni*, to see. The import of hell is very perceptible in the word healing. When a wound is closing, we say it is healing; when fully repaired, we say it has healed, it is now covered out of view. Thus it is quite correct to call each grave a hell, for there a corpse is hid, so that hell may stand generically for all graves and for the state of all in them, or specifically for a grave, and the state of the dead being

by whom it is tenanted. Do we not speak of a *grave*, and of *the grave*? So we may discourse of hell and of a hell, [hole is twin to hell;] of *sheol*, and of a *sheol*, though the Hebrews never seem to have used the term except in a generic or comprehensive manner, [as we use the word *grave* in the expression *the grave*,] though the principles of language might fully have authorized them taking such a course.

When the Messiah entered *sheol*, he was hid, silent, praiseless and at rest; he was in the state and of course in the place where corruption is seen or undergone. Now this brings us to note the second parallelism that seems to be in the verse. The first was between the 'my soul' or the *me*, and the 'Holy One,' the example remaining to be considered is found in the words 'in hell' and 'see corruption.' Let them be placed thus—

Thou wilt not leave *me* in *HELL*;  
Neither wilt thou suffer thine *Holy One* to *SEE*  
CORRUPTION.

To be in *sheol*, or in the state of the dead, is not necessarily to see corruption; it is, however, certainly to be where in *all ordinary cases* it is seen or undergone, and where no one is long without suffering decomposition. Lazarus, for instance, was in *sheol*, and he had been so long in a condition of death in the tomb, that his sister thought corruption must at the date of her conversation with our Lord, have had a commencement; she said, 'Lord, by this time he stinketh, for he hath been *dead* [buried?] four days.' John xi. 39. The soul of Messiah, or Messiah himself, could die then; for he did expire on the cross; could see corruption since he needed to be preserved from it, and the words before us are the promise that he would. Had the verse ran, Thou wilt not suffer *me* to see *sheol*, the meaning would have been, thou wilt not permit *me* to die; had it been only, thou wilt not leave *me* in *sheol*, the sense would have been, thou wilt give *me* a resurrection, without at all intimating when it would be effected; and as it stands, we learn that Messiah was to die, for he was to enter *sheol*, and also that he would be soon resurrected, since he was not in *sheol* even to see corruption. The whole verse, then, is equivalent to a declaration that Messiah should have a *very early* resurrection; one before corruption had commenced, which in the climate of Judea was commenced much sooner than with us, in consequence of its warmer temperature, which is universally known to accelerate the process of decay and resolution. From the gospels we discover that Messiah expected such a restoration to life, as we read in Matt. xx. 18, 19. 'The chief priests and scribes shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge and to crucify him, and the *third* day he shall rise again.' Matt. xii. 40, 'For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be *three days and three nights* in the heart of the earth.' on the morning of the day, in spite of every effort by his foes, he awoke from the sleep of death, and came forth the spoiler of the grave.

"And did he rise?

Hear, O ye nations, hear it, O ye dead!  
He rose, he rose! and burst the bars of death."

From the sepulcher he issued forth to die no more; death has no more dominion over him—he ever liveth to make intercession for us.—'With long life'—length of days—'will I satisfy him, and show him my salvation.'—*Bible Examiner*.

RECEIPT FOR A HAPPY HOME.—Six things says Hamilton, are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.

☞ THE open, bold, honest truth, is always the wisest, always the safest for every one, in any and all circumstances.